HISTORY OF INDIA TO 1526
MADE EASY

BEING TYPICAL UNIVERSITY QUESTIONS WITH ANSWERS SYSTEMATICALLY ARRANGED

WITH

UNIVERSITY PAPERS UPTODATE

by

B. R. KHANNA, M.A.

SENIOR PROFESSOR OF HISTORY, D.A.-V. COLLEGE, HOSHIARPUR

Author of

"History of England Made Easy" ; *"Indian Civics Made Easy"*; *"British Civics Made Easy"* ; *"Political Science Made Easy"*; *etc., etc.*

NEW (FIFTH) EDITION
Greatly Improved & Enlarged

Price Rs. 2-4-0 only

1942

ATMA RAM & SONS

EDUCATIONAL PUBLISHERS & BOOKSELLERS

MOHANLAL ROAD	HOSPITAL ROAD	KASHMERE GATE
LAHORE	LAHORE	DELHI

First Edition, February 1932
Second Edition, March 1934
Third Edition, September 1938
Fourth Edition, July 1940
Fifth Edition, 1942

☞ *BY THE SAME AUTHOR*

(1) New Text Book of Indian History to 1526. (*2nd Edition*) Rs. 3/-
(2) History of England Made Easy. (*3rd Edition*) Rs. 2/8/-
(3) Indian Civics Made Easy. (*3rd Edition*) Re. -/12/-
(4) British Civics Made Easy. (*2nd Edition*) Re. -/12/-
(5) Political Science Made Easy. (*For B. A. Students*) Re. 1/8/-

Published by
Brij Lal Pury
of
Messrs. Atma Ram & Sons
Booksellers, Publishers & Printers
Lahore & Delhi

Printed by
Ram Lal Pury
at the
University Tutorial Press
Lal Chand Street, Anarkali
Lahore

CONTENTS

PART I

ANCIENT INDIA

PART II

MEDIÆVAL INDIA

MAPS

INDIAN HISTORY TO 1526
MADE EASY

PART I

ANCIENT INDIA

INTRODUCTION

THE PHYSICAL FEATURES OF INDIA AND THEIR EFFECT ON INDIAN HISTORY

Geography forms the background of History.

Relation between History and Geography. Geography forms the foundation of all historical knowledge. It plays an important role in the history of a country. The natural conditions of a country, its climate, hills, coast lines, rivers and borders go a long way in moulding the life and character of the people. The maritime superiority of England and Japan rests on their insular position. It was well said by Richard Hakluyt that geography and chronology are the sun and the moon, the right eye and the left eye of history. Geography forms the background for the proper study of history. The History of India, like that of other countries cannot be understood without a careful study of its physical features.

Bharat-varsha Jambudvipa Indu-desha.

Name of the Country. This country has been known by many names. In Sanskrit epics she is called *Bharatvarsha*, after the name of the tribe called the Bharatas. Another ancient name of the country is *Jambudvipa*. It was also called *Indu-desh* after the name of the Lunar Dynasty of Kings. The Chinese pilgrim Yuan Chwang remarked that the correct name of the country was 'Yin-tu'—the moon.

Hindustan.

The evolution of the name *Hindustan* can be traced back to the early invaders of the country, the Persians, the Chinese and the Greeks. Their progress towards this country usually stopped short at the Indus or the Sindhu, as the river is known in the vernacular. Hence they called the country 'the land of the Sindhu.' Since the Persians pronounce the letter 's' as 'h', they pronounced the word Sindhu as Hindu and called the country eastward of the river Hindustan.

Boundaries. India is a vast sub-continent in Asia. It is a peninsula, triangular in shape and equal in area to the whole of Europe minus Russia. The total area including Burma is 18,000,000 square miles.

Mountains in the north, oceans in the south.

Geographical Isolation. On the North it is bounded by the snow-covered Himalayas which form an insurmountable wall separating it from Tibet, China and the rest of Asia. These mountain ranges extend to the North-west as well as to the North-east. Both in the west and the east, the hills are pierced by many passes more or less open. On the east, west and south, its shores are washed by the Bay of Bengal, the Arabian Sea and the Indian Ocean respectively.

Isolation broken by Europeans.

In early times when sea power was not fully developed, the north-western passes were the only gates of India. *India was practically isolated.* All the invaders, in ancient times, entered India through its land gates. This geographical isolation dominated her history for thousands of years. But the command of the sea acquired by Europeans destroyed it. Since their arrival the ports have become the gateways of India.

Q. 1. Explain the following statement of Dr. Smith : 'Geographical conditions divided Indian History, until the nineteenth Century into three well-marked territorial compartments..."

No geographical and political unity till the 19th century.

Lack of political unity. It is true that India up tlll the 19th century was divided into three well-marked geographical divisions, but it is not true that up till the 19th century India did not know Political or Geographical unity. Before the advent of the British, during the Moghul, Mediaeval and Gupta or Mauryan empire, the whole of the country was governed by one Emperor. This is no doubt true that there were periods—and they were many,—when unfortunately India was not united, but there were many reasons for that. On the other hand the Mauryas and the Moguls ruled over practically the whole of India. But even the most powerful empires of the Mauryas and the Moghuls were not co-extensive with the whole of India. The exreme south of the Peninsula ever remained independent of their control. In fact India had never enjoyed complete political unity till the nineteenth century. The division was mainly due to the geographical conditions of the country. As the means of communication were not developed it was difficult to overcome the natural barriers. Indian history, therefore, is not one connected narrative

Undeveloped means of communication.

of the whole of the country but a triangular story of the three clear geographical divisions of the country. The term Indian History no doubt mostly concerns the History of the North.

Three natural divisions of India.

Main Geographical divisions of India. India can be divided into three well-marked geographical parts : (*i*) Northern India (*ii*) The Deccan Plateau (*iii*) The Far South. These three divisions are geographically quite distinct and each one of them has its own history. At times they came under one paramount power that maintained partial and ineffective control over Deccan and the Far South.

Northern India. It consists of all the territory to the North of the river Narbada and is separated from Deccan by the Vindhya and Satpura ranges. It includes the Punjab, Sind, Rajputana, the United Provinces, Assam, Bihar and Bengal. It is watered by the Indus, the five rivers of the Punjab, the Ganges, the Jumna and the Brahmaputra with its tributaries. Rajputana separates the Indus valley from the Gangetic valley that has been the main seat of Indian empires and the centre of all religious and cultural movements.

Northern India played the dominating part in Indian History.

It is these northern plains, fertile and densely populated, that have played the dominating part in the history of the country. It is usually this division of India that is named *Aryavarta*. When we talk of Indian history, we mean the history of this part of the country. In early and mediæval times when navigation was yet in its infancy, the invaders entered India through the north western passes with the consequence that they conquered Northern India. They did not often conquer the south and even if they conquered it, they could not keep control over it.

The Deccan Plateau. It is separated from Northern India by the Vindhya and Satpura ranges and from the far south by the Tungbhadra river. It is a triangular, table land including parts of Bombay, C.P.,

Madras, and the Nizam's dominions. It is rocky and barren.

The Deccan has played a secondary part in Indian History.

Though the Vindhya and Satpura ranges are not impassable, yet the intercourse between the North and the South has been sufficiently difficult. The Deccan has' been practically isolated from the rest of the country.

The Deccan has played only a secondary part in the history of the county. Its history is far less connected and detailed than that of the north and the historians have often neglected it. The movements that originated in the north also penetrated into the Deccan. *But in the main the people of the south developed their distinctive thought and culture.* Its extensive sea-coast and suitable harbours helped it to develop a flourishing trade with foreign countries.

The south has its distinctive culture.

The Far South. This includes Mysore and Travancore and is the land of Tamil people who developed their own civilization.

So the history of India—as is but natural in such a vast country—is not one connected whole but is the history of different parts. It does not possess that unity which is the characteristic of English history. Even to day when we talk of the History of India, we generally take up the History of the central govt. and not that of the provinces. The Mauryan and the Moghul Empires correspond to the empires of Napoleon and Alexander and so Indian History cannot be compared to English History. Each of the three parts followed an individual line of development. This diversity is due to geographical conditions.

SUMMARY

The political unification of India before the advent of the British was incomplete and ineffective. This was mainly due to the geographical conditions that divided the country into three well-marked parts *viz.*, Northern India, Deccan and Far South. Northern India played the dominating part in Indian history, and Deccan played only a secondary part. Each of the three parts followed an individual line of development.

Effects of Physical Features on History. The physical features sketched above have very much influenced the course of Indian History :—

(1) The north-western passes have for long acted as the gateways of India. In ancient times, when sea power was not fully developed, the only way for the foreign invaders was through these passes. The Himalayas in the north formed a strong barrier against them. The eastern and western ghats washed by the mighty oceans, also formed an effective check. So that we find that almost every early invader entered India through her north-western gateways. Quite a stream of invaders poured into India through these passes. Alexander the Great, the Parthians, the Bactrians, the Yuehchis, the Scythians, the Huns and the Mohammadans—all came into India through them. If these passes had not existed the history of India would have been quite different.

(*i*) North-western passes—the gateways of India.

(2) In India it is extremely hot in summer and extremely cold in winter. This has made the people very stay-at-home and ease-loving. Moreover the Indian soil is very productive. The struggle for existence was never very sharp, and therefore people got enough leisure to consider the problems of life and death. In this way they developed a frame of mind which attaches more importance to mind rather than to matter. The soul-force was prized above all. Thus sprang that mood of spirituality which still holds the Indian mind in its grip.

(*ii*) The climate and the soil : their influence on character.

(3) The dominance of the North is also due to the physical features of the country. Northern India was the first to come into contact with foreigners. It was due to this contact that Northern India played such a dominating part in Indian History. The South pursued its own course unchecked.

(*iii*) The dominance of the north.

(4) The three physical divisions of India have a distinct history of their own. Each of them followed an individual line of development. This diversity is due to geographical conditions.

Diversity.

THE PRE-HISTORIC INDIA

Man is said to have been living on this earth for thousands and thousands of years. He did dot become civilized in a day. He must have passed through several stages before he picked up the rudiments of civilization.

The beginning of history.

We do not know when man appeared in India. There is little evidence to construct a connected account of Pre-historic India. The archæological finds, however, throw some light on this undated period of Indian history.

The Paleolithic Age. (*The Old Stone Age*). The earliest men in India, as elsewhere, lived in a state of nature, in caves or huts, and ignorant of the commonest arts of life—the use of fire and metals. They lived upon tho flesh of animals which they slew with their rude flint weapons. They covered themselves with leaves of trees or with hides and skins of animals.

Man lived in a state of nature.

Their only tools were sharp pieces of stone or bones of dead animals. They had no utensils. No medical treatment was offered to the sick. There were no social institutions. The period when men lived in this way is known as the Paleolithic Age or the Old Stone Age.

Man learns the use of fire.

The Neolithic Age. (*The New Stone Age.*) The next stage in the progress towards civilization is represented by the Neolithic Age. In this period men began to use well-chipped and polished tools. Besides, bows and arrows were invented. Animals such as the goat, the horse, the cow and the dog were domesticated. Men now had learnt the use of fire and the art of pottery.

Altogether man appears in the Neolithic Age to be much more civilized than his predecessor. The dead were properly buried. A few graves of the Neolithic people have been found in the Mirzapore district in U. P. Their stone instruments have been found in Bellary district in Madras.

Man learns the use of metals.

The Metal Age. As time rolled by men learnt the use of metals. The gold was the first metal they used. Then they began to use copper, bronze and iron respectively. In Northern India the Stone Age was succeeded by the Copper Age and then by the Iron Age. But in Southern India men passed from the Stone to the Iron Age at once. During this period, agricultural life replaced the hunting and the pastoral life. With the advent of the agricultural stage the civilized life of man may be said to have begun.

A mixture of varied radical elements.

The Indian People. The Indian people are not descended from one race but are made up of the descendants of diverse races which have now become so intermixed that it is not possible to say where one variety of man ends and another begins. The following types of men may be easily distinguished :—(1) Kols, Gonds, Bhils, etc. (2) Mongolians (3) Dravidians. (4) Aryans, (5) Greeks. (6) Sakas. (7) Yuehchis. (8) Huns. (9) Muslims. (10) Europeans.

The Kols etc.

(1) ***The Kolerian Family.*** It includes Kols, Bhils, Gonds and Santhals. Some scholars are of opinion that these tribes are the original inhabitants of India. But it cannot be said with certainty whether these are the aborigines of India or whether they also came from abroad in the distant past. They dwell in the hills and forest regions of Central and South India.

Short-statured, snub-nosed, swarthy people.

They are short-statured, snub-nosed, thick-haired, and dark-coloured people. Their langurge is similar to that of the Tibeto-Chinese or Austeric family. They are still uncivilized. They have made no contributions to the Indian civilization. The Bhils are found in Rajputana and the Vindhya Hills, the Gonds in Central India and the Santhals in Orissa and Chota Nagpur.

Mongolians descended

(2) ***Mongolians.*** They belong to the same race to which the Tibetans, the Chinese, the Japanese, the Siamese and the

Burmese belong. They descended through the North-Eastern passes of India. They are dominant in the Assam Hills, Sikkim, Almora, Garhwal, Bhutan and in Burma. They are short-statured, and have a distinct yellow tint. Tibet and Mongolia are regarded as the original home of the Mongolian race. They were soon replaced by the Aryans. They also did not contribute anything towards the Indian Civilization.

from the North-eastern hills.

(3) *The Dravidians.* The Dravidians predominate in the whole of the Southern India. In fact the old name of the Southern India was Dravida, The present day Tamils, the Telegus, and the Canarese are all sub-divisions of the Dravidian people. They had a high civilization and some scholars believe that Dravidian Civilization is even older than the Aryan. They are a strong race of short stature. Nothing definitely can be said about the original home of these Dravidians. (A discussion about the original home and civilization of the Dravidians will be found in a subsequent essay.)

The Dravidians mostly live in the South.

(4) *Aryan.* The Majority of the population in India to-day belongs to the Aryan race. They are the most important people that ever came into this country. They completely Aryanized it—the very name of the country became *Aryavarta.* Their social institutions, their language, their religion, their philosophy and their culture became firmly embedded in this land. (A complete chapter has been devoted to this topic later on.)

India Aryanized.

(5) *Greeks* and (6) *Sakas.* The Greeks and the Sakas came after the Aryans, but they have left no important trace in our land.

(7) *Yuehchis.* Like the Aryans the Yuehchis also came from Central Asia. They settled down in India in the first century after Christ. Their empire is known as the Kushan Empire, after the name of the ablest section of the tribe. One of their kings, Kanishka, ranks among the ablest rulers in ancient India.

The Kushan Empire. Kanishka.

(8) *Huns.* The Huns were a savage people who began pouring into India towards the close of the Gupta period. In fact it was their repeated incursions into the country that brought about the downfall of the Guptas. The Huns succeeded in setting up their own empire which lasted for nearly a hundred years. But they were finally absorbed into the Aryan fold. It is believed that many of the Rajput clans as well as the Jats and the Gujars are mainly descended from them.

Huns were absorbed by the Aryans.

(9) *Muslims.* It was in the beginning of the eighth century that the Arabs invaded this country. They were the only people who were not absorbed by the Aryans. They belonged mostly to tall fair races resembling the Aryans rather than the earliest inhabitants of India. Their advent into this country has led to the rise of a crop of problems—Social, Political, Religious and Economic.

They have preserved their distinctness.

The advent of the Europeans—an important event in modern History.

(10) *Europeans.* The modern age has witnessed the inrush of the Europeans into this country. They have conquered the land. But even more important is the cultural conquest which they have accomplished. Western civilization and culture have travelled in their wake, and have helped in breaking the isolation of India. The east has been linked to the west The advent of the Europeans is certainly the most important event in the history of modern India.

Q. 2. Who were the Dravidians? Give an account of Dravidian Civilization. In what respects did this civilization differ from the Aryan civilization?

THE DRAVIDIANS

The original home of the Dravidians. The question of the original home of the Dravidians is as controversial as that of the Aryans and the matter remains unsettled even till to-day. The view that is generally accepted regards them to be invaders from the north-west. On careful investigation, every view appears to be faulty.

(*i*) Africa.

(1) Some scholars are of the opinion that the Dravidians are of negro origin, and that they came from Africa. This view is corroborated by geological evidence, according to which the Indian peninsula was at one time connected with South Africa. But this view cannot be accepted as there are many important differences between a Dravidian and a Negro.

(*ii*) The Dravidians belong to the genus of Bhils etc.

(2) On the other hand some believe that they belong to the same stock to which Gonds and Bhils do. But even this view is not acceptable as the Dravidians are much more intelligent and progressive than the Gonds and Bhils.

(*iii*) Foreigners like the Aryans.

(3) The most accepted view is that like the Aryans they were invaders from the north-west. This is supported by the fact that Brahui, a language of Baluchistan, is similar to that of the Dravidians.

(*iv*) Some believe that they were the original inhabitants of India.

(4) There are some scholars who connect them with people of the Indus Valley Civilization whose remains have been discovered at Harappa and Mohenjodaro.

(5) There is yet another view that they were the original inhabitants of this country.

We may, however, leave aside all these controversies and say that the Dravidians had already occupied India when the Aryans came.

Dravidian Culture. The Dravidians were a dark race of short stature and peaceful habits. They were docile and intelligent. Their life was very simple. They tilled their land and kept animals. They knew the use of metals and the art of building. They were quite familiar with the art of pottery and gold ornaments.

Docile and simple people.

'Their social system was matriarchal and the mothers with their children formed the nucleus of the society. Males and females in a village had separate quarters and lived as brothers and sisters. Sexual relations were on a communal basis and the childern were offspring of intercourse which took place on tribal seasonal festivals when young men and women of various tribes met and danced together.'*

Society was matriarchal.

The Dravidians had developed a culture of their own. Big cities existed. There were lots of luxuries. Caste was unknown. Their religion was a type of demon worship. 'It was beyond the primitive stage and made many contributions towards the development of Hindu religion in later times.'†

Demon worship.

They seem to have close trade relations with ancient Egypt, Palestine, Chaldea and Babylonia. The chief articles of trade were ivory, gold, precious stones, rice, teak wood, monkeys and peacocks.

Trade relations with other countries.

They had a number of highly developed languages which formed a group completely different from Sanskrit, the Aryan language. The languages belonging to this group are Tamil, Telegu, Kanarese, Malayalam and Tulu. Out of these Tamil is the tongue of the most cultivated of the Dravidian group. It is rich and copious and possesses a fine literature which is completely independent of Sanskrit. The 'Kural,' the 'Epic of the Anklet' and the 'Jewel Belt' will rank with the best works of any other literature.

Rich literature.

* Ved Vyasa : *Ancient India.* † *Ibid.*

Our knowledge of the life and thought of Dravidians is not adequate. Still we can say that they were not barbarians when the Aryans came into India. The history of this great race is still shrouded in obscurity. One thing we can definitely conclude—that Aryans and Dravidians are two different people.

Slow pace of the Aryan conquest.

Opposition to Indo-Aryans. When the Aryans invaded the country, the Dravidians offered them a stout resistance. A long struggle followed which ended in the defeat of the Dravidians. But the Aryan conquest of the land was a slow process. Nor was the Dravidian culture completely suppressed, although in general, the Dravidians accepted the Aryan religion. Many old Dravidian customs and much of the Dravidian language continued to flourish, and they came to influence the Aryan culture in their turn.

The Aryan and the Dravidian Culture. The Dravidian culture differed from that of the Aryan in many ways :

(1) The Dravidians did not have a theory like the Aryan theory of Varnashrama—Brahmans, Kshatrya, Vaishyas, and Sudras.

(2) The Dravidian laws of marriage differed absolutely from those of the Aryans. The Aryans were not allowed to marry within blood relations while the Dravidians could do so.

(3) The Caste System, the framework of Indo-Aryan Society, was unknown to the Dravidians.

(4) The social system of the Dravidians being matriarchal was quite the opposite of the patriarchal system of the Aryans.

(5) Their mode of life, customs, manners, religion, languages were all different from those of the Aryans.

SUMMARY

The question of the original home of the Dravidians is controversial : some trace their origin to the negroes of Africa while others suggest that they belong to the stock of Gonds and Bhils. Yet others regard them as the original

inhabitants of India. The most accepted view is that they were foreigners like Aryans.

Docile and Simple, the Dravidians were far from being barbarians ; they were fairly advanced and enjoyed commercial relations with other countries. They had highly developed languages and immensely rich literature. Tamil is the language of the cultivated Dravidians. The Tamil works, 'Kural', the 'Epic of the Anklet' and the 'Jewel-belt' are admirable.

Dravidians opposed the advance of the Aryans who finally overpowered them. But their customs and languages flourished, and influenced Aryan culture.

The mode of life, customs, manners, religion and languages of the Dravidians differed from those of the Aryans.

SALIENT FEATURES OF INDIAN HISTORY

Indian History offers a complicated story. Its characteristic features can be studied under four heads : (1) Diversity of Indian History. (2) Lack of Political unity. (3) Fundamental cultural unity. (4) Chronological difficulties.

Endless diversity.

India is an ethnical museum.

Diversity of Indian History. India is a land of endless varieties of climes, races, religions and languages. Its physical features present to us the extremes of altitude, temperature and climate. Its history is a chronicle of countless races, speaking different languages, and ranging from the highest grade of civilization to the lowest. In fact, India has been aptly described as an ethnical museum.

Due to this extraordinary diversity of races and languages, India had been split up into petty kingdoms each having its own complicated history. But now and then some of these kingdoms attained paramount power, and united the whole country under one sovereign.

A land of small independent principalities

Lack of Political Unity. On account of this endless variety of races, manners and customs, India, for a long time, remained politically disunited. There was no political cohesion, no unity. The country was divided into small independent principalities with no paramount power above them. Occasionally a ruler was able to subdue other kingdoms and to establish his sway all over the country. But even the mightiest of the Hindu Empires, namely that of the Mauryas, as well as the Moghul Empire in its palmiest days had never been co-extensive with the whole of India. It was such a vast country without any good means of communication and transportation, that Political Unity, in the modern sense, was impossible. The extreme south was always excluded.

Fundamental Cultural Unity. In spite of this bewildering diversity no student of Indian history will fail to understand its fundamenal Culturtal Unity. From the earliest times the Indo-Aryans have dominated the whole country with their

social, religious and political institutions. Under their inspiration the diverse peoples of India have in the course of ages, developed a peculiar type of culture distinct from any other type in the world. This culture may be summed up by the word 'Hinduism.' In other words, India possessed and still possesses deep fundamental unity based upon the cultural oneness of Hinduism. In spite of the appalling diversity India whether regarded from a physical or intellectual standpoint, is herself the great exemplar of the doctrine of one in many. There is unity in this diversity.

Cultural unity of Hinduism.

India, chiefly, is the country of the Hindus who developed a particular type of culture which has spread to all its corners The culture, the ideas and the particular mode of life of the Hindus have become the common heritage of the Indians. It is this cultural unity, the unity of ideas, the oneness of life and manners, that links together the various racial elements into one chain. Such unity is more deep than mere geographical unity. V.A. Smith remarks: "India beyond doubt possesses a deep underlying fundamental unity, far more profound than that produced either by geographical isolation or by political suzerainty. That unity transcends the innumerable diversities of blood, colour, language, dress, manners and sect."

Oneness of life and manners. (V.A.Smith.)

Chronological and Geographical Difficulties The greatest obstacle in the work of writing has been chronological. At every step the historian of early Indian History is confronted with chronological problems, The Chronology of the Vedic and Epic periods is very uncertain. Conflicting theories have been advanced on which reliance cannot be easily placed. The modern historians take their stand on the date of Alexander's invasion, that is 326 B.C., which is considered to be the sheet-anchor of Indian chronology. This is the only precise date of course according to western historians in the early history of India. Other dates are counted backward and forward from this date. Greek writers have marked that Alexander met in India a young Indian prince Sandrocotos by name, who persuaded him to invade the territories of King Xandrames of the city of Palimbothra. Sandrocotos has been identified with Chandra Gupta Maurya and Xandrames with one of the Nanda Kings of Pataliputra. In this way the writers have been able to prepare the chart of early Indian Chronology.

Lack of precise chronology.

Importance of the date of Alexander's invasion.

Another difficulty has been with regard to the numerous eras which have been used. More than forty eras have been used in Indian Annals from time to time. It is not possible to be definite about the epochs from which these eras commence. The date of the Kushan Kings presented a great difficulty. Similarly the date of Kali Das, the Shakespeare of India, baffles the scholars. Though the patient work of scholars has removed some of these difficulties yet there are still many a dark page in Indian History.

The eras.

Nature, too, has placed some obstacles in our way. In the course of time a number of rivers have completely disappeared or have absolutely changed their courses. Many of the flourishing towns of the past have been ruined and many have changed their names. It is very difficult to locate old cities. Our task would become easy when the historical geography of ancient India is settled.

Geographical obstacles.

SOURCES OF EARLY INDIAN HISTORY

Lack of Historical Literature. We have few historical records of ancient Indian history. This lack of historical works has led several western scholars to accuse ancient Indians of a lack of historical sense. This accusation, however is quite unjustified. The want of historical works does not imply lack of historical sense. The fact is that most of the official records have been destroyed by the ravages of time. Of course the Brahmans, who wrote Sanskrit works, did not care to write formal histories. But the kings took great pains to keep up records of their activities and achievements. This is admitted by V.A. Smith, the European scholar, who has written monumental works on Indian history. "*Every court in the old Hindu Kingdoms maintained official bards and chroniclers whose duty it was to record and keep up the annals of the state.*". It is no longer fashionable to say that ancient Indians as a people were indifferent to history.

The theory that the Indians lacked historical sense has been exploded,

(V.A.Smith)

Some of these records have been preserved in Rajputana. Colonel Tod has shown by his immortal. "*Annals and Antiquities of Rajasthan*" how to reconstruct history from these scattered records. Though there is a lack of historical literature, yet there is no paucity of material for the writing of early Indian history. Modern research has disclosed the hidden sources of history.

No lack of historical material.

Q. 3. Write a short but careful note on the sources of early Indian history. (*P. U. 1935*)

Main Sources. The sources of knowledge for the early poriod of Indian history may be classified under six heads. Five of them are indigenous and one is foreign. The indigenous sources are : (1) Ancient Indian Tradition ; (2) Ancient writings of historical nature ; (3) Archaeological finds, *i.e.*, ancient monuments, buildings and works of art ; (4) Inscriptions or epigraphic evidence ; (5) Coins or numismatic evidence ; (6) The writings of foreign travellers and historians :

Six heads, indigenous and foreign.

(1) *Ancient Indian Tradition.* Ancient tradition as recorded in native literature is very valuable to us for the reconstruction of the early history of India. It is our main source of information for the period extending from 600 to 326 B.C. The sacred books of the Jains, the epics of the Hindus, Buddhist Jataka Stories and the Dialogues of Buddha, Pali chronicles of Ceylon and the Puranas embody the religious tradition. Though these works were primarily intended for religious purposes, yet they are full of references and allusions of historical nature. The Puranas have preserved long lists of royal genealogies. For the period before 650 B.C., which V.A. Smith calls 'the undated history' of India, we have also to depend on the sacred literature of the Aryans. The Vedas give us a picture of the pre-historic India. The two epics, Ramayana and Mahabharata, depict Hindu society of the Heroic Age. These are not only the stories of kings Rama or Yuddhishtra and Ayodhya, but include descriptions of different kings and kingdoms. The Aryans were colonising the far south at that time.

Religious books.

Secular literature.

The secular literature—dramas, poetry, law books and works on polity—throws a flood of light on the social and political history of the ancient times.

(2) *Ancient Writings of Historical Nature.* Contemporary historical literature, though scanty, is not wholly wanting. The only Sanskrit work which comes nearest to the modern notion of a regular history is *Raj-Tarangini*, the chronicle of Kashmir. It was written by Kalhana in the 12th century A.D. Kalhana mentions several historians from whose works he drew his materials. One of these writers was Nila Muni whose work *Nilamata Purana* has been recently found. Kalhana made use of charters issued by kings and several inscriptions.

Raj-tarangini.

Historical romances : Harsha Charita, Prithviraja Raso.

We have several semi-historical works in which history is woven with romance. The most famous of them are : *Harsha-Charita* of Bana Bhatta, a biography of Harsha Vardhana of Kanauj; *Vikramankadeva-Charita* of Padmagupta ; *Bhoja-prabandha* of

Ballal; *Gauda-Vaha* of Vakpatiraja; *Prithviraja Raso* of Chand Bardai; and *Prithviraja Vijaya* by an anonymous writer. Such historical romances exist in Southern literature also and mirror the times in which they were written.

(3) *Archaeological Evidence.* A close examination of the various historical buildings, monuments and works of art greatly helps the student in understanding the social and religious conditions of ancient times. It affords us a glimpse of the splendour of the past. The Stupas, the temples and other religious buildings help us in tracing the growth of religious thought. The temples in colonies, at Borubudur, Angkor and other places tell the tale of Greater India. Buddhist, Jain, Brahmanical and other temples present an interesting study. They are a treasure-house of information for reconstructing the history of ancient Indian art and religion. They are a living testimony to the achievements of ancient Indians in the realms of art and religion. These also enable us to solve chronological puzzles.

Buildings, monuments and other works of art.

Excavations of ancient sites of historical towns have yielded valuable data for history. The excavation of the site of Pataliputra, the imperial capital of the Mauryas and Guptas, by Dr. Spooner, have thrown much light upon the Mauryan Age. Excavations at Taxila by Sir John Marshal, have led to the discovery of very useful material for the history of the Kushans and Sakas. Several specimens of Gandhara School of Indian art have been dug out. The material unearthed at Sarnatha has proved very useful for the story of the spread of Buddhism. The recent excavations at Harappa in the Punjab and at Mohen-jo-daro in Sind have added to our knowledge an interesting chapter about the civilization of the Indus valley. Thus Archaeological evidence is one of the greatest aids to the study of the past.

Excavations.

Pataliputra.

Taxila.

Harappa and Mohen-jo-daro.

*(4) *Inscriptions (Epigraphic evidence).* The

Three types.

[*Q. 4.* What is, in your opinion, the value of inscriptions in the reconstruction of the history of Ancient India? (*P. U. 1937*)]

inscriptions form the imperishable record of the doings of the kings of India and are the most reliable source. of our knowledge of the early history of India. The majority of them are of three types : (*i*) Commemorative ; (*ii*) Dedicatory ; (*iii*) Donative ; that is to say they either mark the commemoration of a certain event, or record the dedication of some building, or bear witness to grants of land. The first and the second classes, for the most part, are inscribed on stone, while the donative inscriptions are mostly engraved on plates of copper.

Countless inscriptions.

There are thousands of inscriptions in India coming from all parts of the country from Peshawar to the extreme south. They are important to us in many ways.

Their uses.

(*i*) They help us in determining the precise chronology of events. In fact the chronological sheet of the early history of India is mainly based upon these inscriptions. (*ii*) They reveal the social conditions prevailing at different times. The allusions to various customs, beliefs and institutions, which we come across in these inscriptions help us in constructing the social history of ancient India. (*iii*) Besides, they have a political value. They furnish us with the names of the early Indian kings, with several dates and important events. (*iv*) They reveal the state of linguistic progress. They form a valuable material for investigation into the evolution of early Indian languages and dialects. (*v*) They throw much light on the foreign and diplomatic relations of our kings and thus lead to the settlement of various disputed points (*vi*) They decide the extent of territory of a particular emperor.

The inscriptions of Asoka.

The inscriptions of Asoka form a separate class by themselves. They are indeed the most important of the inscriptions. They treat of his Law of Piety and the steps that he took to propagate it. They offer us a very fascinating study. The importance of the inscriptions cannot be exaggerated. But for them many a gap would have been left in the history of the early days of India.

(5) *Coins* (*Numismatic evidence*). Numismatic evidence or coins afford no less valuable an aid to the researches of the historian in this early period. They constitute the sole source for the Bactrian, the Indo-Greek and the Indo-Parthian dynasties. The coins are useful to us in wany ways : (*i*) They help us in settling chronology as they usually contain short legends about kings and dynasties. Dates are often recorded on them which settle controversial points. (*ii*) The figures impressed on the coins afford useful information. For instance, on some coins of tne Gupta period we have the figure of Samudra Gupta holding a harp in his hand. We conclude from this that Samudra Gupta used to play upon a harp. On another coin we find him holding the horns of a bull. This is a testimony to his personal prowess. On some coins a Greek on horseback is chasing an Indian on the back of an Elephant. This possibly was to commemorate the victory of Alexander over Raja Poros. Thus coins delineate the characteristics of the kings. (*iii*) We learn the titles of various kings from the coins. (*iv*) They have a linguistic value as well for they give us a glimpse of the court languages. The coins have been mostly useful to us in the preparation of the chronological sheet of Ancient India.

A very valuable source of history.

(6) *Writings of Foreigners*. The writings of foreigners immensely supplement our knowledge derived from these indigenous sources. Their observations frequently give us a graphic picture of the life of the people.

There have been globe-trotters in all times. A stream of such travellers has flown into India from time immemorial. The accounts left by these are exceedingly helpful to us and are as follows : (*i*) The inscriptions of Darius, the King of Persia, are the earliest account of the foreigner. (*ii*) Writings of Greek writers like Herodotus and Ktesias. (*iii*) Besides these, we have the writings of the officers that accompanied Alexander to India and of Megasthenes, the ambassador of Seleukos Nikator at the court of Chandragupta Maurya. Megasthenes' work was

Inscriptions of Darius.

Megasthenes 'Indica.' The original works of these writers have been lost but ample fragments are preserved as quotations in the accounts of other officers. (*iv*) Writings of Chinese historians like Suma-Chie'n who provides us with the anchor-sheet of chronology. India had cultural relations with China from a very early date. A stream of Chinese pilgrims poured into India between 400 and 700 A. D. About sixty Chinese pilgrims have left an account of their travels. The most prominent among these are Fa Hien (4th Century), Yuan Chwang (7th Century) and I-tsing (7th Century) whose works are a treasure-house of information for students of history.

Fa-Hien Yuan-Chwang I-tsing.

The Chinese Emperors invited Indian teachers of Nalanda, Ujjain and other seats of learning who carried with them many works of Indian literature which were translated into the Chinese. These Chinese renderings are very helpful to us.

Al-Beruni. The most important work of the early Mohammadan writers is *Tahqiq-i-Hind* (Enquiry into India) by Al-Beruni, who visited India with Mahmud. Al-Beruni was a great scholar and his work is a 'marvel of well-digested erudition.' He gives an accurate picture of Indian life and society in about 1000 A.D.

SUMMARY

The theory that ancient Indians lacked historical sense has been exploded : material for writing the early history of India is ample. Six sources of our knowledge for the early Indian history : (*i*) Ancient Indian traditions as recorded in the Vedas, Ramayana and Mahabharata, and the sacred books of the Jains and Buddhists. (*ii*) Ancient historical writings include Raj Tarangini and semi-historical works like Bana's Harsh Charita and Chand's Prithviraja Raso. (*iii*) Archaeological evidence includes the existing monuments, buildings, other works of art and finds from excavations at Taxila, Harappa, Mohenjodaro, etc. (*iv*) Inscriptions are a valuable source of history. The inscriptions of Asoka are a type in themselves. (*v*) Coins help us a good deal in settling chronology and determining the titles of the kings. (*vi*) Writings of foreigners such as Megasthenes, Fa Hien, Hieun-Tsang, I-tsing, Al-Beruni etc., are a treasure-house of information.

SUPPLEMENTARY QUESTION

What contributions have been made to the early history of India by epigraphy and numismatics ? (*A. U. 1919*)

CHAPTER I

THE ARYAN OCCUPATION OF INDIA

_Q. 5._ What are your arguments for the view that Vedic Aryans were invaders into India? Trace carefully the course of the Aryan Colonization of India. (*P. U. 1934*)

_Q. 6._ What do you know of the approximate date of the advent of the Aryans in India? Describe, in bare outline, the Aryanization of India. (*P. U. 1937*)

1. THE ARYAN CONQUEST OF INDIA

The original home of the Aryans. The advent of the Aryans into India is one of the most important events in Indian history. But their original home is not definitely known and has been a subject of endless controversy among scholars. Some Indian scholars are not willing to assign them a home outside India, while some European scholars would place the site of their early home on the shores of the Baltic Sea. There are yet others who hold that the Aryans originally lived in the polar region. *The consensus of opinion, however, is that their original home was somewhere in Central Asia.* The chief arguments on which this conclusion is based are the following :— .

Accepted theory—Central Asia.

(1) The most important evidence in support of this theory is that of philology. If we compare the English, German, French, Latin, Greek, Russian, Persian and Sanskrit words of common use in daily life, we discover surprising similarities. Take the Sanskrit words 'pitar' and 'mater.' Their equivalents are 'pidar' and 'madar' in Persian ; 'pater' and 'mater' in Latin ; 'father' and 'mother' in English ; and 'vater' and 'mutter' in German. These words sound very much alike. Besides, there is a great resemblance in the grammatical structure of these languages.

Philology.

We conclude from this that the speakers of all these languages, who are called the Indo-Europeans, must have lived at some time in one common tract of country. But it is possible at the same time that these words might have been carried by the merchants or the gypsies or some countries might have adopted it from the dominant nation.

(2) The earliest of all these Indo-European languages is the Vedic Sanskrit, the language of that branch of the Aryan stock that immigrated into India. It is also known that the earliest centre of civilization existed in Central Asia. From these two ascertained facts it is concluded that the Indo-Aryans came from Central Asia.

Central Asia—the "cradle of the world."

(3) Later on large ethnic waves rose from Central Asia and overwhelmed Europe, *viz.*, the Huns in the fourth century and the Mongols in the thirteenth century. That is why Central Asia is considered as the "cradle of the world." No wonder, then, if the Aryans also came from Central Asia. The idea that the Aryans came from outside India, is derived from the fact that in the very early days the Aryans were supposed to be occupying both the north of India and the parts just beyond the borders of India. They were probably the rear-guard of the Aryans invading India. But it is also possible that they were the vanguard, who were going out to conquer other parts of the world.

(4) The alternative theory which locates the home of the Aryans in Europe cannot stand scrutiny. "If the migration had taken place from Europe to Asia, particularly from Scandinavia, we should naturally look in the common Aryan language for a number of words connected with maritime life." But this is not the case. There are no common words for fish and sea.

The Causes of the Aryan migration.

Aryan Migration. Owing to some unknown geological changes the land of the Aryans was dried up. Moreover their original home failed to provide their ever-increasing numbers with the necessaries of

life. Under these circumstances they left their home for good in search of food and fresh pastures. Many of them settled in Europe, others came down the Oxus river and the Hindukush range. In course of time some of them came into India and settled there. Others sought new homes in Persia.

Some of the scholars believe in two-wave theory *i.e.*, they came to India in two definite waves, but it seems untrue. They came to India held sway over the whole of it, wave after wave. Every new wave pushed the one preceding it, which pushed that which came before it, till they had occupied the whole of India. Many of them did not bring their families with them but took their wives from among the Dravidians.

The Time of the Aryan Immigration. The immigration did not take place at one stretch but was spread over a considerable length of time. European scholars hold that this probably began in 2000 B.C. and lasted till 1500 B.C. "This view is chiefly based upon the fact that the Hittites, an Aryan people, are first known to be present in Asia Minor and in Upper Mesopotamia in about 2000 B.C.

The view of European scholars—2000-1500 B.C.

The Indian scholars have rejected this view. Led by B. G. Tilak they hold that there is astronomical evidence to show that some of the hymns of Rig Veda were composed in 4500 B.C. Therefore, they conclude, the Aryans must have settled in the Indus valley—the land where Rig Veda was composed, if not earlier at least at that date, *i.e.*, 4500 B.C.

Tilak and Jacoby—6000 B.C. to 4500 B.C.

The Aryan Colonization of India. The Aryans who settled in India are called Indo-Aryans to distinguish them from those branches of the stock who settled in other parts of the world. The earliest settlements of these Indo-Aryans were made in the Punjab which was known as *Saptasindhu* in ancient times. Then they slowly advanced over Northern India, moving along the Ganges and the Jumna. Gradually they brought the whole of Northern India under their control.

Northern India completely occupied.

The territory between the Himalayas and the Vindhyas from sea to sea was named '*Aryavarta*,' the Aryan territory. The tract of land between the Sarasvati and the Drishadvati rivers was called *Brahmavarta*, 'the land of the gods.' This included the Northern colonies of the Aryans, and embraced probably the modern Punjab. It is, however, almost impossible to establish the exact limits of this part of the Aryan India. The material for investigation is insufficient; while the rivers must have changed their courses considerably since the Aryans came here. The name of *Brahmarshidesa* which means "the land of the sages,' was given to the larger region comprising the territories of the Kurus, the Matsyas, the Panchalas and the Surasenas. Roughly speaking, this included Eastern Rajputana and the Upper Ganges Doab. The land lower down the valleys of the Ganges and the Jumna was called *Madhyadesa* or 'the middle country.' This extended up to Prayaga in the east. During the course of their colonization, the Aryans had to fight against the 'aborigines' whom they called 'Dasyus' and by other names.

The Aryan advance towards the south was checked.

The Aryan advance towards the South was checked for a long time, though their ideas and customs spread there. Rishi Agastya is said to have carried the torch of Aryan culture to the South. But no large body of Aryans ever went there. Dravidian culture still dominates in the South.

Sanskrit.

Aryan Language. The language of the Indo-Aryans was Sanskrit. In the course of time, all our vernaculars, Hindi, Bengali, Marathi and others were evolved from it.

The Effect of Aryan Conquest. Millions of foreigners, beginning with the Vedic Aryans have kept pouring into India. The Sakas, the Yuehchis, the Huns and many other tribes came in turn. But the marvel is that the earliest swarm of immigrants, the Vedic Aryans, produced the profoundest effect and '*have stamped an indelible mark on the institutions of India and given the country as a whole its*

An indelible mark.

distinctive character.' The other visitors have hardly left a trace and 'have been swallowed up in the gulf of Hinduism.' The Muslims alone have succeeded in keeping distinct and separate.

SUMMARY

The question of the original home of the Aryans is a matter of controversy. The popular view, however, is that their original home was somewhere in central Asia. (1) Philology supports this theory. (2) Central Asia was the cradle of the world from where many other races emigrated. (3) The theory that Aryans came from Europe cannot stand criticism.

The growing population and certain geological changes in land led the Aryans to leave Central Asia and to seek new homes. They came to India in two waves—the first horde of Aryans settled in the Indus valley and the second settled in the Gangetic valley. The time of the Aryan immigration is not certain. The European Scholars hold that it took place between 2000 to 1500 B.C. whereas Indian scholars assert that it began earlier than 2500 B.C.

The Aryans first settled in the Punjab and then in the Gangetic valley. The territory which they occupied began to be called Aryavarta. Their advance towards the south was checked till Rishi Agastya appeared.

The Aryan conquest had marvellous effect as the Aryans gave to the country its culture and distinctive character.

Theories about the Original Home of the Aryans :—

(1) We have discussed at length the most accepted view as to the original home of the Aryans—the view that they lived in Central Asia It is a tract of land watered by the Emu Dariya and the Murghab and is girt by the Caspian Sea on the west, the Hindukush on the south, the Kailash range on the east and the Kizelkum and other sandy deserts in the north. Central Asia.

(2) The Maratha scholar, B. G. Tilak, holds that the 'Vedic and Avestic' evidence clearly establishes the existence of a Primeval polar home. The Aryans might have swooped down from their Arctic home to the Central Asian Plateaus.' The theory needs a closer study. Arctic Home.

(3) Some European scholars hold that the original home of the Aryans must have been near about Hungary, Bohemia. From this land they spread to Europe and Asia. Bohemia.

(4) Certain Indian scholars are of the opinion that the Aryans did not come from abroad but lived in the *Sapt-Sindhu* (the modern Punjab). There are many other views but all need a good deal of hammering. India itself.

CHAPTER II

VEDIC CIVLIZATION AND CULTURE

Q. 7. Write a careful note on Vedic literature, and explain what part it has played in reconstructing the history of early India.

(*P. U. 1934, Supplementary*)

I- The Vedic Literature

It consists of (1) the Samhitas, *i.e.*, the main text of the four Vedas. (2) the Brahmanas, (3) the Aranyakas, (4) The Upanishads, (5) Sutra Literature, (6) Vedangas and Upvedas, (7) the Darshanas.

Sruti and Smriti.

It is often classified as (1) *Sruti* and (2) *Smriti.* Sruti means inspired recollection. Vedas are regarded as *Sruti*—a revelarion and a divine source of eternal knowledge. The rest of the Vedic literature is considered *Smriti*—traditional learning.

(1) **The Samhitas, the Vedas proper.** *They are a collection of hymns, prayers, sacrificial formulas and spells, mostly in verse, but sometimes mixed up with prose passages.* They are the main text of the Vedas. The Vedas are four in number ; *Rig Veda*, *Sam Veda*, *Yajur Veda*, *Atharva Veda.* Each Veda comprises three parts : (*i*) Samhitas, (*ii*) Brahmans and Aranyakas, and (*iii*) Upanishadas. Mostly Hindhu regard the Vedas as the revealed word of God, but some consider the Samhita alone as revelation. Under this first heading we shall deal with Samhita.

'Veda' means knowledge.

The word 'Veda' is derived from the Sanskrit root '*Vid*' 'to know' and is akin to the English words 'Wit and Wisdom. The word, therefore, implies knowledge and is specially applied to the four collections—'the sacred wisdom of the Hindus'. The Vedas were the sacred books of the Indo-Aryans and till

to-day the Vedas are to the Hindus what the Bible is to the Christians and the Koran to the Mohammadans.

The Vedas have a great value for the historian of man and a greater value for the historian of the Aryan nations. They contain "the germs of the whole after-development of Indian religion and policy."* *They contain the essence of Aryan culture.* The roots of all the institutions of the Aryan society can be traced in them. Besides, they have a prominent place in the literature of the world as they are the *oldest literary monuments.* The Chinese and Egyptian ancient records of history pale before the Vedas in richness and age.

They contain the essence of Aryan culture.

Oldest literary monuments.

Every Veda has its own literature—Brahmanas, Aranyakas, Upanishadas and Sutras.

The Rig Veda Samhita. It is the oldest book of the Aryan world. "It gives us a picture of the oldest civilization which the Aryans developed in any part of the world." "There is not another work in the literature of mankind which is so deeply interesting, so unique in the lessons it impart"† It consists of 1028 hymns, comprising over ten thousand verses. The hymns are divided into ten Mandals or Books. Except the first and the last books, every one of the remaining eight books contains hymns said to have been composed by one Rishi. The hymns are composed in elaborate meters addressed mainly to Indra, Varuna, Agni and other nature gods whom the Aryans worshipped.

The Rig Veda throws a flood of light on the Aryan civilization in the Vedic age. It reveals the customs, beliefs and the institutions of the early Aryans, and thus it helps us in drawing a picture of the Aryan society. Its partieular importance lies in the fact that it unfolds the origin of religious faith and religious feelings. It explains how the mind of man in its infancy worships what is bright and glorious in nature, what is powerful and striking ! Then it shows us how the mind is led from Nature upto Nature's God. It

It explains the whole fabric of Hindu religion.

*R. C.Dutt. † Ibid

enlightens and clears up much that is dark and obscure in early Aryan religion. *In fact it explains the whole fabric of Hinduism.*

Some of the hymns in the Rig Veda are speculative in character and pave the way for the high philosophic flights of the Upanishadas.

These hymns were handed down from father to son or from teacher to pupil for centuries together, and it was in a later age that they were arranged and compiled.

It has no independent value.

Sam Veda Samhita. All the verses in this text with the exception of a few, are to be found in the Rig Veda. Sam Veda, therefore, is only a selection from the Rig Veda set to music for the purposes of the Soma sacrifices. It has no independent literary importance. It, however, furnishes considerable information about Indian music and the growth of sacrificial ceremonies.

It is a mine of information about early philosophy and religion.

Yajur Veda Samhita. This contains the formulæ for sacrifices. It has borrowed considerably from the Rig Veda. It has come down to us in six recensions. They are classified as White Yajur Veda and Black Yajur Veda. White Yajur Veda contains hymns only while the Black Yajur Veda contains brief prose commentaries in the Brahmana style. Of the various works associated with the Yajur Veda, the Shatapatha Brahman is the most important. *It is a storehouse of information about early philosophy and religion.* It tells us much about the geography of ancient India and about the life and society in that age. There is the Brihadarnyaka-Upanishad at its end.

Atharva Veda Samhita. It was not generally recognized as a Veda for a long time. It is divided into twenty books and contains nearly six thousand verses. One-sixth of this is in prose. Some of the hymns are found in the Rig Veda.

It contains formula meant to protect men against the evil influences of divine powers, against diseases

* R. C. Dutt.

and enemies. Incantations intended to procure long life or wealth or recovery from illness abound in the books. It treats of philosophical doctrines and descriptions of rites. It offers an interesting study of early Indian civilization.

It contains formulas to protect men against evil influences.

(2) **The Brahmans.** At the end of the main text in each Veda are voluminous prose supplements which are called the *Brahmans.* They are prose treatises meant to explain the meaning of the sacrificial ritual and to serve as text-books for the use of the Brahman priests. *They are supposed to elucidate the texts and to explain their hidden meaning.* They contain the speculations of generations of priests. They show the Brahman mind busy is evolving most complicated and expensive ritual.

The Brahmanas are the prose supplements explaining the meaning of sacrificial ritual.

The Rig Veda has two Brahmans, *viz.*, the Aitareya and the Kaushitaki. Sam Veda has the Tandya Sadavinsa, the Mantra and Chhandogya Brahmans. Yajur Veda has Taittiriya and Satapatha Brahmanas. The Atharva Veda has its Gopatha Brahmana.

(3) **The Aranyakas.** They are generally attached at the end of the Brahmans, though sometimes they are found separated. They are called Aranyakas 'as they had to be read in the forest while the Brahmanas were meant for use in sacrifices performed by the householders in their houses.* The Aranyakas have a special importance 'as they are the repositories of the celebrated religious speculations known as the Upanishadas.' It may be noted that Sam Veda and Atharva Veda have no Aranyakas.

The Aranyakas are attached at the end of the Brahmanas.

(4) **The Upanishadas.** They form the last but a distinct section of the Vedas. Technically they form part of the Brahmanas which also include supplementary treatises called Aranyakas.

The last section of the Vedas.

The Upanishadas which are the best known and the most ancient are the Aitareya and tbe kaushitaki, found in the Aranyakas of those names and belonging to the Rig Veda, the Chhandogya and the Kana belonging to Sam Veda ; Isa and the Brihadaranyaka belonging to the White Yajur Veda ; the Taittiriya, Katha and Svetasvatava belonging to Black Yajur

Ancient Upanishadas.

* R. C. Dutt.

Veda and the Mundaka, Prasna and Mandukaya belonging to the Atharva Veda. These twelve are the ancient Upanishadas to which Shankaracharya principally appeals in his great commentary on Vedanta Sutras. Later on new compositions were added and the number mounted up to 200.

Philosophical discourses on life and the universe.

The Upanishadas mark the final attempt of the human soul to unravel the mystery of life and the universe. They are philosophical discourses dealing with God, life, death, soul and the origin of the world. They, thus, are the highest product of the Hindu intellect. They form the basis of the Vedantic Philosophy.

Atma : the world-soul and the individual soul.

The central idea of the Upanishadas is that nothing exists save 'Atma' which means the world-soul. All else is an illusion. 'Atma is everything and everything is Atma.' Thus they are mainly devoted to the exposition of the doctrine of the identity of the world soul with the individual soul (*Brahma Atma*) and the means of escape from the evils of existence by absorption into world-soul. Their metaphysical doctrine is summed up in,—*tat tvam asi* 'that thou art.' " The time of the Upanishadas was in fact one of great spiritual unrest and of revolt against the formation and exclusiveness of Brahmanical system."

(5) **Sutra Literature.** The Sutras are compressed treatises dealing chiefly with ritual and customary law. Their salient feature is an extreme brevity of expression, so that they cannot be understood without the aid of commentaries. Sometimes they approach the structure of Algebraic formulas. They came into existence because of the great value which was attached to mere brevity of expression. It is said that the author of a Sutra work derived as much pleasure from the saving of a short vowel as from the birth of a son. The Sutras necessitated the rise of a priestly class whose task was to explain their contents.

They prescribed a number of ceremonies for individuals.

The main object of the Sutras is to prescribe a number of ceremonies for individuals in different walks of life. They deal with all sorts of topics connected with human life. In them the principle of 'Karma' is emphasized ; and it is to secure release

from the cycle of births and deaths that the various ceremonies are prescribed.

The Sutras are classified as (*i*) Shrauta, (*ii*) Grihya, and (*iii*) Dharma. Shrauta Sutra deals with ritual, Grihya Sutra with domestic ceremonies, and Dharma Sutra with custom and law. Grihya and Dharma Sutras are of immense importance to a student of history. They give us a clear picture of the ancient people, their social organization and their ideas about law, religion and order. They form the basis of the works of the law-givers like Manu and others.

(6) **The Vedangas and Upvedas.** The Vedangas and the Upvedas are considered as two supplementary sections of the Vedic lore. The **Vedangas** (literally, limbs of the Vedas) are six treatises written in Sutra style. They are considered as six steps towards the proper understanding of the Vedic texts. They are divided into six groups—(*i*) *Siksha*, *i.e.*, phonetics or pronunciation. (*ii*) *Chhandas*, *i.e.*, metre. (*iii*) *Vyakarana*, *i.e.*, Grammar. (*iv*) *Nirukta*, *i.e.*, etymology. (*v*) *Jyotish*, *i.e.*, astronomy, (*vi*) *Kalpa*, *i.e.*, religious practice.

Six steps.

As the Vedic literature was taught solely by word of mouth, a great linguistic skill, grammatical and metrical, was needed to secure the correct transmission of the sacred texts.

The Upvedas are not concerned with religious or philosophical topics. They deal with secular subjects, *viz.*, (*i*) *Ayur Veda*, *i.e.*, medicine. (*ii*) *Dhanur Veda*, *i.e.*, archery. (*iii*) *Gandharva Veda*, *i.e.*, music. (*iv*) *Shilpa Veda*, *i.e.*, art and architecture.

They deal with secular subjects.

(7) **Darshanas** or the **Six Systems of Philosophy.** Towards the end of the Epic Age the theories of Upanishadas were given definite shape in the six systems of philosophy. (Their names are mentioned here but a full discussion is given at the end of the Epic Age.)

The Vedic Age, a disputed point.

(*i*) The Sankhya System by Kapila.

(*ii*) Yoga System by Patanjali.

(*iii*) The Veisheshika System by Kanad.
(*iv*) The Nyaya System of Gautama.
(*v*) Purva Mimansa by Jaimini.
(*vi*) Uttar Mimansa by Badarayana.

SUMMARY

The Vedic literature consists of :—

(1) The Samhitas *i.e.*, the main texts of Vedas. Vedas are four in number *viz.*, Rig Veda, Sama Veda, Yajur Veda and Atharva Veda, Rig Veda is the oldest book of the Aryan world and unfolds the origin of religious faith and religious feelings. Sama Veda is a selection from Rig Veda. Yajur Veda is a store-house of information about early philosophy and religion. Atharva Veda treats of rites and philosophical doctrines. (2) The Brahmans that are prose texts attached to each Veda. They elucidate their texts and explain their hidden meaning. (3) The Aranyakas that are attached at the end of the Brahmanas and are repositories of the famous religious speculations, known as the Upanishadas. (4) The Upanishadas that form the final section of the Vedas and are philosophical discourses dealing with God and Soul, life and death. (5) Sutra literature that deals with rituals and customary law. Their main object is to prescribe a number of ceremonies for individuals in different walks of life. (6) Vedangas and Upvedas that are considered two supplementary sections of the Vedic lore. (7) Darshanas that are six systems of Hindu philosophy.

Jacobi and B.G. Tilak : 4500 B.C. to 3140 B.C.

II. THE VEDIC AGE

The date of the composition of the hymns of the Vedas is a matter of controversy. It is very difficult to determine exactly the date of these religious books of the Hindus. Though they stand at the beginning of Indian literature and are the fountain-head of the intellectual and spiritual life of the Indo-Aryans, yet even the best scholars differ in their opinion about their date. Some Indians believe that the Vedas were revealed to mankind in the very beginning of human life. Whereas the western scholars like Max Muller and others assigned the date to the period beginning from 2000 B.C. But their dates are arbitrary and have no sound basis.

In the year 1899, two great scholars Jacobi and B.G. Tilak working on the astronomical references in the Vedas concluded that the date of their composition can be pushed back to an earlier period. They fixed it between 6000 B.C. and 4500 B.C. This does not mean that all the Vedas were composed at one time. The Rig Veda is much older than the Brahmans and Upanishadas or even the other Vedas. The age of the Rig Vedic Mantras extends from the earliest times of Aryan civilization to the times of the Mahabharata War. Recent astronomical calculations help us in assiginng the date of the Maha-

bharata war to 3140 B.C. (The traditional date of the death of Krishna is 3102 B.C.) The Rig Veda and the Brahmanas are separated by a great distance of time. They differ much in outlook and form. It seems that the Brahmana literature was composed when people had become too much wedded to sacrifices and rituals This Brahmana literature took its present shape five hundred years after the events narrated in the Mahabharata. The Upanishadas were composed along with the Brahmanas. The period of the Upanishadas extends down to about 2000 B.C.

Q. 8. What are in your opinion the outstanding features of Vedic Indo-Aryan civilization? (*P. U. 1936*)

Q. 9. What do you know of the life and religious conceptions of the Indo-Aryans in the Vedic Age? (*P. U. 1938*)

Q. 10. "The religion of the Hindus in the first or Vedic epoch was a worship of nature leading up to nature's God." Discuss it. (*P. U. 1936*)

[Look up *pp.* 35 and 36.]

III. VEDIC INDO-ARYAN CIVILIZATION

An advanced civilization.

The Vedic Age covers a very long period beginning from about 6000 B.C. to the Mahabharata War in 3140 B.C. During this period the Aryan invaders of India settled down in their new home and evolved a distinctive culture and civilization. The Vedas throw a flood of light on this period, and from them we learn that the Indo-Aryans of the Vedic period were a fairly advanced people. Prof. Rapson remarks. "The type of civilization depicted in the Rig Veda is by no means primitive. It is that of a somewhat advanced military aristocracy ruling in the midst of a subject people with inferior culture." The Aryans did not freely mix with the original inhabitants of the land, whom they condemned as *Dasyus* or Demons.

The tribe was the highest political unit.

(1) **Political Organization.** The highest political unit among the Vedic Aryans was the tribe. It consisted of a number of families following the patriarchal system of descent in which the father was thesupreme head. The tribe was under a chief or a king whose

The king. office was sometimes elective but very often hereditary. His chief duty was to protect the people from foreign invaders. "War begot the king" is a very popular saying. This was true of the early Aryan society where the growth of an early king out of the people or out of the priest was undoubtedly due to war. The chief function of the king in war was to lead the army. In peace he was responsible for the maintenance of law and order.

Samiti and Sabha. The king or *Rajan* was not a despot. His powers were checked by the will of the people which was expressed in the tribal assembly—**Samiti**. This was an assembly of the people, men and women, high and low, where important matters of state policy were discussed. The king presided over *its sessions*. The king was further assisted by an elected council called **Sabha**, which was a council of the well-born and the learned.

High state of political organization. The picture is that of a highly organized political society. The Government was a constitutional monarchy. It was democratic in principle. Of course forms of Government varied from place to place. There were villages and tribes where people governed themselves by electing their own officers. (For further details see the answer to the next question.)

The Family was the social unit. (2) **Social Life.** The society was very homogeneous. Though we hear of the term, 'Dasyus,' very often, there was no non-Aryan free men in the Aryan state. If at all there were a few they were domestic servants who had been Aryanised. The Aryan society itself was divided though not rigidly into four castes, *i.e.*, Brahmanas, Khashtriyas, Vaishyas and the Sudras. The social organization of the Aryans was very simple. It centred round the family which was based on a patriarchal system. A group of families formed a tribe, each governed by its chief. The people lived in villages and their vocations were pastoral and agricultural. Their wealth consisted chiefly in cattle and their main occupation in peace was tending the kine. They were acquainted with the process of tanning, weaving and metallurgy. The use of copper

and gold was very common. On the whole life was very brisk and active. It is important to note that the caste system which is considered so essential to Hindu society was not found among the early Aryans. On the other hand they were divided into classes with regard to their occupations.

No caste system.

The life of an Aryan was subject to several social restrictions. It was dominated by the institution of **Ashram**. Individual life was considered as a pilgrimage to the eternal life. It was divided into four stages, *viz.*, *Brahmacharya* or student life, *Grihastha* or family life, *Vanaprastha* or forest dwellers' life, and *Sanyasa* or complete renunciation of worldy life. Every individual was required to perform religious sacrifices and sacraments prescribed for these various stages. Later on these different rituals and ceremonies began to bind the ancient Aryan society with many strong chains. These social restrictions began to be called religion. It was against these that Buddha and Mahavira raised the standard of revolt. The relations between the wife and the husband were generally very cordial. The children were obedient to both the mother and the father, though the commands of the father were to be carried out both by the wife and the sons.

Four stages of life.

Later on social restrictions developed.

In the household the father was the priest and the home was the temple. There is no mention of idols in the Rig Veda, nor of temples or places of worship where the people were to congregate. The sacred fire was lighted in the house of every householder and he chanted the beautiful and simple hymns which we now find collected in the Rig Veda. Ladies of the family joined in the worship and helped in performing the ceremonies.

No idol worship, no temples.

(*i*) **Position of Women.** Women occupied a very honourable position in society. In the family worship they always joined men. The wife participated with the husband in the various sacrifices. She was the queen of the household. Men usually married only one wife though the princely classes were allowed to

High position of women.

exceed this limit. Child marriage was unknown. Widow marriage was allowed. There was no religious obligation that every girl must be married. A lot of freedom was allowed to women in choosing their life partners. The Swayamvara system of later times was foreshadowed in the Vedic times. The most cruel of all modern Hindu institutions, Sati, finds no sanction in the Rig Veda.

They took a legitimate part in all spheres of life.

There were no unhealthy restrictions against women in those days. No attempt was made to keep them secluded or uneducated or debarred from their legitimate place in society. There was no *purdah* system, though occasionally we read of veiled wives and brides. We meet them everywhere in their legitimate spheres of action, taking a share in sacrifices and exercising their influence on society.*

Milk and vegetables.

(*ii*) **Diet.** The Aryans were a frugal people and their food consisted of variety of dishes. The favourite diet of the common people was cakes made of ghee, milk and corn along with different vegetables and fruits. But very often even the animals were slaughtered for their kitchens. Fish and boiled rice was also a relished dish. They enjoyed feasts of eating and drinking in the Sabha and sang, danced and talked merrily. The two types of intoxicants used were Soma and Sura.

Hunting, racing and gambling.

(*iii*) **Amusements.** The village hall was the centre of various amusements. Here the people gathered, dined, sang, danced and made merry. Hunting, chariot-racing and games of dice formed their favourite pastimes.

Infantry, chariots, bows and arrows.

(*iv*) **The Art of Warfare.** Wars were very common amongst them. Sometimes they fought against the Dasyus and sometimes against their own people. Their army chiefly consisted of infantry. But chariots were also frequently used. Bows and arrows were the chief instruments with which the warriors fought. But swords, spears, and battle-axes were also sometimes used. Helmets and shields were used for protection. Drums were beaten for rallying the forces. The armies fought under flags. The river banks

* R. C. Dutt.

were the usual battle-fields, and the king himself fought at the head of the armies.

Agriculture, weaving, spinning, and carpentry.

Occupations. Agriculture was the main occupation of the people. It was this occupation which probably gave them their name (*Arya* means cultivator). They domesticated many useful animals,—the cow, the bull, the ox, the sheep, the goat, the swine, the dog, and the horse.

But crafts and manufactures were not neglected. The various industries were still in their infancy but a commencement in manufactures and arts had been made. Weaving, spinning and tanning were known, and furs, skins and woollen fabrics were made into garments. Carpentry and dyeing made considerable progress.

Trade and commerce were active. Towns existed, and roads were made to connect them. Ships were also built, and were used for trade with other countries, while boats laden with merchandize plied the rivers. Barter formed the basis of internal trade.

High tone of morals.

Morals. The morals of the people were very pure. Robbery and other crimes were very rare as people lived a contented life. Hospitality was enjoined upon all. To speak the truth was considered a religious duty. Seduction and adultery were considered a sin.

Nature worship

(3) **The Vedic Religion.** The religion of the Indo-Aryans was pre-eminently the worship of Nature in which the various natural objects were defied. Thus worship was offered to *Varuna*—the sky, *Indra*—the rain god, *Agni*—the fire god, *Surya*—the sun god and *Marut*—the wind god. These gods were considered to be very powerful. They were prone to anger, but they could be propitiated by offerings and worship.

common among ancient cultures.

It is interesting to note that Nature worship is very common among ancient cultures. It existed among the Anglo-Saxons in Europe who worshipped such gods as Wodin and Thor. Its prevalence in the early Aryan society is therefore not a matter of surprise. It probably arose out of the impressions

of dread and sublimity which the natural objects produced on the mind of primitive man.

From Nature to Nature's God.

But nature worship was only a preliminary stage in the evolution of the Indo-Aryan religion. It reveals to us the Aryan mind in its infancy. By degrees the Aryan religious conceptions progressed from nature to Nature's God. The average mind no doubt extolled the visible natural objects as gods. But gradually the Aryans began to argue in their minds about the supreme cause of all this creation. When they worshipped the sun they longed to know who created the sun. So whenever they worshipped any object of nature a strong yearning thrilled their heart to know what lay beyond it. Gradually they felt that all the objects of nature were controlled by one supreme power. Thus arrived the last stage. Instead of worshipping the various objects of nature as gods they began to take them as manifestations of one Divine Spirit which they called God or Supreme Being. The unity of God was thus realized. "The worshipper appreciates the glorious phenomena of nature and rises from these phenomena to grasp the mysteries of creation and its great creator."

As already said there were no temples of worship. Every house was a temple. There was no separate priestly caste and men did not retire into forests and subject themselves to penances in order to meditate on religion. On the other hand, every householder was a priest who lighted the sacrificial fire in his own home.

***Q. 11.* Briefly review the state of Aryan society as revealed in the Vedas, with special reference to the status of the king, the priests, the women, and the noblemen.**

See answer to Qs. 8 and 9 and also :—

King. At the time of coronation the king had to declare that he had proved himself to be the fittest among his equals, that he could defend his country against the invasion of the enemy, and could destroy them. The king was thus selected according to

Yajur Veda, by all the four classes of the people for the protection of the life and property of the people, and the cultivators, for the betterment of the country and for establishing peace and order in the country. Atharva Veda, on the other hand, declares that a king is selected because he is strong enough to keep the people under control. His duty was to redress the grievances of the people and to destroy the enemy.

No temples, no priestly class.

Priests. The priests or the Brahmanas as revealed by the Vedas occupied even then a very important position in the country, though they had not yet attained the unique position, they acquired later on. They were not hereditary, but were given the position according to their actions or karmas. Their importance was great.

As the people were religious-minded and had zeal for it, the priest, being the custodian of religion, had great influence upon the people. The king in turn was the elect of the people, and the *Purohit* had a hold upon him. At the time of the coronation it was the *Purohit* who recommended the king to his people and then alone did he become the king. At the same time, he kept his own place superior to even that of the king by declaring that the real king was God and the king elected was a temporary chief. It was he who presided over the meetings of the Sabha in the absence of the king. It was the Brahmanas who had been given the duty, according to the Vedas, to conduct the king to do good deeds. If the country went wrong and the people became immoral, it was the fault of the Brahmanas. A good priest did not allow that.

Women. *See* Qs. 8 and 9.

Noblemen. *See* Qs. 8 and 9.

SUMMARY

Vedic Age covers a long period beginning from 6000 B.C. to the Mahabharata War in 3140 B.C. The civilization of the Indo-Aryans during this age was fairly advanced.

(1) *Political organization.* The tribe consisting of a number of families was the highest political unit. The tribe was under a chief or a king whose chief duty was to protect

the people from foreign invaders. The king was advised by two bodies—Samiti and Sabha. Samiti was an assembly of all the people, whereas Sabha was a council of the well-born and the learned. The political organization was highly developed and it was democratic in spirit.

(2) *Social life.* The family was the social unit and had a patriarchal basis. People lived in villages and followed pastoral and agricultural vocations. There was no caste system among the early Aryans. The life of an Aryan was divided into four Ashramas, *i.e.*, stages and was subject to several social restrictions. There is no mention of image worship or of temples in Rig Veda. Women occupied a very high position in society and took legitimate part in every walk of life. Child marriage was unknown. Widow remarriage was sanctioned. Their food was simple and consisted of milk and vegetables.

The art of warfare was fairly developed. Their army chiefly consisted of infantry. Bows and arrows were their chief weapons. Agriculture was their main occupation, though they knew the arts of weaving, spinning and tanning.

The tone of their morals was very high.

Religious life. Early Indo-Aryans at first worshipped objects of nature as Gods. Thus worship was offered to *Varuna* the sky god, *Indra*—the rain god etc. Nature worship was the preliminary stage. It reveals to us the Aryan mind in its infancy. Gradually the religious conceptions of Aryans, progressed from Nature to Nature's God. They began to feel that all objects of nature were controlled by one supreme power. Then they began to worship the objects of nature as manifestations of one God.

Q. 12. Write a short note on Vedic Samiti and Sabha. (*P. U. 1934*)

Q. 13. Describe carefully the character of Vedic Monarchy. (*P. U. 1934*)

War led to the rise of kingship.

Vedic Monarchy. It seems on the whole to be a historical fact that kingship was the normal polity of the early Aryans in India. The consolidation of the power of the king during the period of settlement is quite natural, as is shown in the history of the early Teutons. The Aryans in the march of conquest had to meet, at every turn, powerful bands of non-Aryans equally versed in many of the arts of civilization known to the Aryans themselves. Continuous war followed which must have led to the evolution of kingship. We come across in the Vedas

the word '*Rajan*' which means the king or the person who rules.

Whether the Aryan kingship was elected or hereditary is another moot point. In the days of the later Samhita hereditary kingship seems to have been the prevalent institution, as in the Samhitas reference is made to some lines of kings reigning for forty generations. Perhaps there was some sort of election as well which was confined to the members of the Royal family. But uncertainty hangs about the means and methods of this election. A legend is told in which is mentioned the deposition of an elder in favour of a younger son. However, there is enough evidence to show that if the kings were not actually elected by their subjects some sort of confirmation of their succession by the latter was considered necessary.

Hereditary kingship common in the later Samhita period.

✓ **King's Duties.** His duties can be studied under two heads : (1) His duties in war. (2) His duties in peace :—

Protection of the people in the war times.

(1) *His duties in war.* The chief function of the king in war was to lead the army. Efficiency in leading, fighting, organizing armies, or in propitiating gods must be shown by him in the field.

The king led the army.

(2) *His duties in peace.* An important verse in the Rig Veda implies that the king abides prosperous in his own abode, the earth bears fruit for him at all seasons, his subjects willingly pay homage to him. In peace the king commanded the obedience of the people. He distributed his favours to the able men in his territory.

In the later Sutras we find reference to the function of the king as Civil Judge, but in the Rig Veda there is no such passage. Criminal jurisdiction, however, was vested in the king. It was his duty to maintain law and order and to keep a watch over the public servants. To this end spies were kept. The king seems to have lived in a well-built palace which must have had elaborate arrangements. Frequent reference is made to his brilliant dress. He is supposed to be the land-owner but of this there is no proof in the Rig

Criminal jurisdiction.

Veda though ample evidence is found in the remaining literature. The king was indeed a prominent person with the regal paraphernalia. He was surrounded by men of high birth who followed him in war, and who were his associates in peace. Apart from these nobles attending the king, there was a body of retainers and dependents who were of much lower position and perhaps of lower birth. The king's son was known as the *Rajputra*. (*Vira* and *Upasti*)

The attendants of the king.

Ideal of the King and the Kingship. The king was to prove himself to be the fittest of all his equals, and be capable of defending his country and people—their life, liberty and property. He was required to be '*Mitra* in kindness ; *Varuna* in virtues, and *Indra* in valour.' The Ideal of kingship was very high. He felt himself responsible for any sin or crime committed in his kingdom. He had to take an oath before the people 'May my life and offspring be cut off if I work against your interests.' He was the father who was to look after his children—the subjects.

The Samiti was the assembly of all the people, high and low.

The Vedic Samiti and Sabha. In all the three European branches of the Aryan race, the Greeks, the Romans and the Teutons, the original political elements were the King, the Council and the Assembly. The same three elements were prevalent among the Indo-Aryans. The most important and typically Aryan political institution, however, was the Samiti. It was the Assembly of all the people, high and low. Perhaps those matters were brought before it which required the sanction or the approval of the people because these were not already sanctioned by custom. The king used to preside over its sessions. Zimmer remarks that it had the power of electing the king and of deposing him. It was here that the king took his coronation oath—"May all his subjects desire him for their king and may the kingdom never fall from him." The Samiti and the king were required to work harmoniously.

The Sabha, on the other hand, was the assembly of the aristocratic elements, the priests and the nobles,

SUMMARY

Vedic monarchy. Kingship was the normal polity of the early Aryans in India. It was war that led to the rise of kingship. Though the Aryan Kinghip was hereditary yet confirmation by election was necessary. The main duty of the King was to protect people in war. Criminal jurisdiction was vested in the King.

Samiti and Sabha. The most important Aryan political institution was the Samiti—the assembly of all the people. This body was presided over by the king. It had the power of electing and deposing the king. The Sabha, on the other hand, was the assembly of the aristocratic elements, the priests and the nobles.

IV. THE INDUS VALLEY CIVILIZATION

The recent excavations at Harappa and Mohen-jo-daro. The finds reveal an advanced civilization.

The recent excavations at Harappa in the Montgomery District in the Punjab and at Mohen-jo-daro in Sind have brought to light the existence of many ancient buried cities, and have disclosed the existence of an advanced civilization in this region. Huge buildings have been dug out. Many seals, jewellery and finished pottery of a high quality have been found. They used burnt bricks for their houses wihch were well-ventilated though no window looks towards the Bazaar. Every house had a bath of its own, and the floors of the kitchen and the bath were even plastered with gypsum. The drainage system was fine. Every house had a drain in its back lane which joined the main gutter. The experts assign these things to 4000 or 5000 B.C. Thus they are the oldest monumental relics in India. It is clear that the Indus valley in the past was the home of a rich and advanced civilization.

The remains of Mohen-jo-daro, "the city of the dead," show a well organized life. They include a great Assembly Hall supported by pillars, a great public bath, nicely built. houses with an excellent system for drainage and disposal of refuse. The buildings are mostly made of bricks.

The people of the Indus Valley, it appears, lived a rich and contented life. They cultivated wheat, barley and cotton. They used woollen and cotton clothes and decked themselves with ornaments of gold and silver. Bows, spears, daggers and axes were their weapons of warfare. Gambling was their favourite pastime. They were quite familiar with the arts of sculpture, engraving and pottery.

Religion.

"Their religion seems to have centred round the worship of a divine mother, a god curiously resembling the shape of the three-faced, worship of the trees, certain animals actual or mythical, stones, possibly a belief in rebirth." They cremated their dead though sometimes they buried them also.

Similarity with ancient Mesopotamia

This civilization is similar to the ancient civilization of Mesopotamia. The people who lived in the Indus Valley have been called Sumerians. From archaeological evidence it has

been possible to draw a picture of their society and civilization. It is hoped that when the seals that have been discovered are deciphered, our knowledge of these people will be much more complete.

V. THE GIFTS OF THE ARYANS*

The Aryans have enrichd Indian life with many elements. The gifts of the Aryans are six :—

A lofty spirituality.

"(1) A lofty spirituality which has sublimated even the Non-Aryan elements.

Orderliness in thought and expression.

(2) The spirit of systematizing or the methodical arrangement of every branch of thought by a minute analysis of its parts.

(3) Ordered imagination in literary and artistic creation as distinguished from extravagance, grotesqueness, or emotional abandon.

Varnashram.

(4) The grading of the people into mutually exclusive castes, based upon differences of function and of supposed ancestry.

Honour to ladies.

(5) Honour to woman, while rejecting feminist institutions like matriarchy and polyandry, which prevailed in the south and north of the Aryan wedge driven into the "middle kingdom" or Aryavarta.

The institution of hermitages.

(6) The institution of hermitages, which were distict alike from the city universities and celibate monasteries of Christian Europe."

* J. N. Sarkar—India Through the Ages.

CHAPTER III

THE DEVELOPMENT OF EARLY INDIAN POLITY

Q. 14. **Write a short note on the Epic Age and the Epics.**

Q. 15. **Write a short but Critical Note on either (*a*) the Epics *or* (*b*) the Puranas as sources of study of Hindu India. What principal changes did Hindu society undergo between the Epic Age and the Puranic age ?**

1. THE EPIC AGE OR THE LATER VEDIC AGE

It extends from 3140 to 600 B.C.

After the events of the Mahabharata begins the Later Vedic Age which may be said to include the Epic period. This age lasted till the rise of the new religious movements: Buddhism and Jainism. It was during this period that the Indo-Aryan culture developed further. The Brahmanas, the Upanishadas, the Puranas and the Sutra literature were put into their present shape. It was during this age that the ritual of the Vedic religion with an elaborate system of sacrifices developed. Again, it was during this period that the Epics were cast in their final shape and the six systems of philosophy based upon the Upanishadas grew up. Panini and Manu lived and wrote during this period. The caste system, too, in its present form, grew in this period. Further there existed several kingdoms and republics in Northern India in this period from which we may conclude that the free vigorous Aryans gradually began to lead a settled life. The old Vedic heroes had passed into myths. New ruling families arose.

Its manifold importance.

The epics have a historical basis.

The Epics (Historical or mythical ?). The two Epics, the Ramayana and the Mahabharata, mark a new stage in the growth of Indian thought and culture. At one time both of them were considered to be the

creations of poetical imagination; but thanks to the works of Pargiter and others we have now definite data to prove their historical basis.

The Mahabharata War: 3140 B.C.

The Mahabharata is based on a historical war between the Kauravas and the Pandavas. It was a great war in which practically all the kingdoms of India participated. The western scholars used to believe that this war took place in about 1000 B.C. But its traditional date is 3140 B.C. We are now quite sure that the great war between the Kauravas and the Pandavas was real, and not merely an imaginary story. We have astronomical evidence to prove that. The Puranas also support the astronomical date.

The Ramayana not imaginary but historical.

Similarly, the events described in the Ramayana are based upon historical facts. The heroes of this epic actually lived and died, in a period prior to the period of the Mahabharata war. The Ramayana is the earliest record of the advance of the Indo-Aryans beyond the Vindhyas. Though much marvellous and supernatural material has been introduced in this epic, yet the main story is based upon historical facts which no doubt have been embellished by the poet. No one now denies the historical basis of the Ramayana.

The Mahabharata: about 3000 B.C.

The Date of the Epics. The epics, the Ramayana and the Mahabharata, do not belong to any one age. They were often edited and large additions were made to their contents from time to time. In their final shape they may be referred to the early centuries of the Christian Era. The Indians consider the Mahabharata to be a very old book written about 3000 years before Christ. But the western scholars think that the main story of the Mahabharata may have been composed about 1000 B.C. The Ramayana in its original form is much older.

Ramayana is much older.

The age in which these epics were composed and in which their heroes lived is called the heroic or epic age. It is also known as the later Vedic Age. The western scholars fix this from 1500 B.C. to 1000 B.C. But this date is not admitted by the Indian scholars. We definitely know that the heroes of the Mahabharata

lived and died more than 3000 years before Christ and the heroes of the Ramayana lived in a period much earlier than that.

Their popularity and importance. The Ramayana and the Mahabharata have won an unprecedented popularity in our country. Perhaps no book is so popular in the world as these two are in India. They are to India more than what Homer's works were to Greece. To the common uneducated masses they are the Vedas. Usually in the evening the gardens in the cities are crowded with ladies and men who are eager to listen to the *Katha* from these epics through the lips of the Pandits. In this way these epics have proved for more than 3000 years great engines of mass education.

Immense popularity : *Katha* in the evenings.

The epics are more than mere stories. They are inexhaustible treasure-houses filled with material of every kind. They represent to the people the various ideas of life which have taken a firm root in Indian thought and tradition. The characters of the epics stand forth as moral examples. Rama and Sita are the ideal husband and wife. The Pandavas are the perfect family of brothers, and so on.

They inculcate high ideals of family life.

Apart from the social the epics have a great literary and philosophical value. They are the finest pieces of Indian literature. They have a great importance for the student of Indian history as they furnish plenty of information about the social organization, the political institutions, the manners and the customs of the people in the Later Vedic Age or the Epic Age. They give us an accurate portrait of the men and times of the later Vedic Age.

They throw much light on the social and political condition of the times.

The Ramayana. The Ramayana of Balmiki is the oldest work of classical poetry. It is, therefore, called the *Adikavya*. Its style is simple and beautiful. It is the work of one man Balmiki. It is considered to be older than the Mahabharata. The poem consists of seven groups ; the first and the last are regarded to be later additions. There are three recensions of this

Ramayana—Adikavya of Balmiki.

book. The North-West recension is about the nearest to the original text.

Ramacharit-manas of Tulsi Das.

Nowadays it is not the Ramayana of Balmiki which is read popularly. The Ramayana which is found in every Hindu family is the Ramcharit-Manas, a Hindi poem on the subject composed in the sixteenth century by Tulsi Das. "This noble work is an independent composition of the highest merit and the characters depicted in it live and move with all the dignity of the heroic age."

The life history of Rama and his wife Sita.

The Story of the Ramayana. The main theme of Balmiki's poem is the story of prince Rama of the Ikshwaku race who was one of the sons of the King Dashratha, the ruler of Ajudhya. Dashratha had four sons from three queens of whom Rama was the eldest. In old age he appointed Rama a *Yuv Raj* or heir-apparent. His queen Kaikeyi interceded that her son Bharata should be appointed as *Yuv Raj* and that Rama should be exiled for fourteen years. In obedience to the wishes of his parents, Rama went to the forest along with Sita, his faithful wife, and his brother Lakshmana. Dashratha died of grief. But Bharata refused to accept the throne which rightfully belonged to Rama, and he ruled the country during the period of exile of Rama merely as a representative of his elder brother.

Rama in the course of his wanderings in the forests of the south lost his wife Sita who was carried off by Ravana, the Demon King of Lanka. The hero after many adventures rescued his wife and defeated and killed Ravana. Then Rama came back to his country as fourteen years of exile were over. To test the faithfulness of Sita, a fiery ordeal was held. She proved her innocence and then she was sent to a hermitage where the twins Kusha and Lava were born to her.

A product of many people and many ages.

The Mahabharata. The Mahabharata is a huge work comprising about a hundred thousand verses. Unlike the Ramayana it is not the work of one individual nor of one age, though it is traditionally ascribed

to one author called Vyasa. It is a product of many generations. The original poem, probably composed by Vyasa, was hardly one-tenth of its present bulk. At present it consists of 18 parvas or books and one supplement known as Harivamsa. Towards the beginning of the Christain Era many additions were made. Legends and stories, long discussions on political, religious and philosophical subjects were attached to the epic.

The main story is based upon the Mahabharata war.

The Story of the Mahabharata. The subject of the Mahabharata is the great war between the Kauravas and the Pandavas. The poet relates all the circumstances leading upto the war and then describes the war itself which lasted for 18 days on the plain of Kurukshetra near Thanesar to the north of Delhi. All the kingdoms of India took part in this war which ended in the complete destruction of nearly all the warriors on both sides except the Pandavas and Dhritarashtra. Yudhishtara, the eldest among the Pandavas, was recognized the king of Hastinapur on the Ganges. After ruling for some time he retired from the world leaving the kingdom to Parikshat, the grandson of Arjuna.

Bhagvad-Gita.

Episodes in the Mahabharata. " Interwoven with the main story of the Great Epic, there is a number of charming episodes, and many instructive poems of merit. Of these, the most remarkable is the Bhagvad-Gita, which purports to be the divine advice of Lord Krishna to Arjuna on the battlefield of Kurukshetra. It is one of the noblest and most popular products of Indian thought and holds an honourable place in the literature of the world. Even to this day, it is read and revered by millions of Hindus and, what is more, by thousands of foreigners. There are numerous translations of Gita in various European languages."*

Nala and Damayanti.

Another episode in the great epic has become part of the world literature. The charming story of Nala

*Ved Vyasa—*Ancient India.*

and Damayanti has gained immense popularity both in India and abroad. It is frequently narrated in the Indian households. It has been, like the Bhagvad Gita, translated in many languages.

For Part B, *See* Ans. to Q. 18.

SUMMARY

The Later Vedic Ages or Epic Age extends from 3140 B.C. to 600 B.C. *i.e.*, from the Mahabharata War to the rise of Buddhism and Jainism. It was during this period that most of the Hindu institutions of to-day grew up. The caste system, the ceremonial ritual, six systems of philosophy, the Upanishadas etc., acquired their final shape.

The two epics, the Mahabharata and the Ramayana are not the creations of some poet's fancy but are historical in nature. The Mahabharata war between Kaurvas and Pandavas is a historical fact and according to tradition took place in 3140 B.C. The heroes of Ramayana actually lived and died in a period prior to that of Mahabharata. The two epics do not belong to one period. They have won an unprecedented popularity in India. They inculcate high ideals of family life and throw much light on the social and political condition of the time. The Ramayana of Tulsi Das is found in every Hindu home.

Q. 16. **Discuss fully the development of early Indian culture and polity.**

Q. 17. **Give a description of the social and political condition of India as depicted in the Ramayana and the Mahabharata, and compare it with the state of society in Vedic times.**

(*P. U. 1939*)

[For Vedic Civilization, *look up* Q. 10.]

II. EARLY INDIAN CULTURE AND POLITY

The Later Vedic Age witnessed the growth of the early political and social institutions. During this period the Vedic culture and civilization underwent remarkable changes.

India was split up into many kingdoms, monarchies and republics.

(1) **Political Life**. The tribal life of the Vedic period was becoming a thing of the past. India was divided into several petty kingdoms whose rulers aspired for a country-wide empire. Wars with the non-Aryans were rare. But there existed a sharp

struggle for supremacy among the various kingdoms. The epics mention a large number of them. In the east there were the kingdoms of Kalinga, Suhma, Pundra, Banga, Anga, Magadha, the Lichchavis of Vaisali, Kosala, and Kashi. In mid-India there were the kingdoms of Kausambi, Chedi, Surasenis, Vitihotras and matsyas. In the west there were the kingdoms of Avanti and Surashtra. In the south there was the kingdom of the Yadavas. Side by side with these kingdoms many small republics were also organized. Thus India remained divided into a very large number of kingdoms, principalities and republics for a long period.

The village formed the unit of Aryan polity.

The village formed the unit of Aryan polity. The Aryan village was very well planned and was probably derived from the fortified camp of the first Aryan invaders. A typical Aryan village was rectangular in shape. It was divided into four blocks by two streets crossing each other in the centre. The village administration was carried on by the Panchayat which was elected by the village community. The head-man of the Village was Gramini, who was the eldest male member of the village community.

Monarchy, the popular system.

Thus we find that the political life of the people during the period was sufficiently organized. Monarchy was the prevailing system of government. The system of justice was highly developed. The king was at the head of the administration which, according to tradition, consisted of seven elements. (*i*) The king, (*ii*) Ministers, (*iii*) Territory, (*iv*) Forts, (*v*) Treasury, (*vi*) Army, (*vii*) Allies.

The ideal of kinship : Service of the people.

The chief duty of the king was the protection of the people. "Without a king the position of men would be like that of a herd of cattle without a herdsman." Kingship was a political office. Though as a rule the eldest son succeeded to his father, the wishes of the people were always consulted. The king, in fact was no irresponsible despot. Kingship existed to promote the welfare of the people, and only those kings could claim to rule who followed this

principle. The king took an oath at the time of his coronation that he would always look to the welfare of the country and would abide by the law. Ministers were appointed from among the learned and the righteous persons.

Powers of revenue.

The main source of revenue was the rent from land which was usually fixed at one-sixth of the annual produce. The king levied taxes only to give them back to the people in another form, just as the sun absorbs water from the sea simply to give it back in the form of rain. Other sources of income were customs duties, fines and forfeitures, etc.

Law and its interpretation.

Law was laid down in the Dharam Shastras. The king was not above it. It was interpreted by the learned Brahmans.

Fourfold division of the army.

There was traditional four-fold division of the army *viz.*, cavalry, infantry, chariots and elephants. The armies were very well equipped with maces, battle-axes, discs, bows and arrows. Fire-arms were also in use.

(2) **Social Life.** The present structure of the Hindu society can be traced back to the Later Vedic Age. In fact many of the modern Hindu beliefs, customs and institutions were evolved in this period. Our information on the subject is based on an adequate amount of material the Epics and the Puranas.

The caste system developed during this period.

The Caste System which is the foundation and the essence of Hinduism was developed in this period. The entire people were divided into four sections, the Brahmanas, the Kshatriyas, the Vaishyas and the Shudras. These four classess were further sub-divided into many castes. The Brahmans established their supremacy during this period, though the Kshatriyas also occupied an equally high social status.

Sixteen Sacraments.

The life of every person was subject to several social restrictions. Persons belonging to the first three classes were required to perform many religious sacrifices and sacraments. There were sixteen principal sacraments, or Sanskaras, to be performed in the life of every Aryan individual. Every Hindu to-day is familiar with them.

Besides these, Yajnas were performed in every household. The Yajnas to be performed daily were five in number, namely Brahma Yajna, Deva Yajna, Pitri Yajna, Atithi Yajna, Bhuta Yajna. The Brahma Yajna meant the study of the Vedas. Dev Yajna was the worship of the Deities. Offerings to manes was Pitri Yajna. Hospitality to the guests was Atithi Yajna, and oblations offered for the pacification of evil spirits was Bhuta Yajna. These five together were known as Pancha Mahayajnas.

The Pancha Mahayajnas.

Four Stages of Human Life. The life of every Aryan was divided into four stages, *viz.*, Brahmacharya or student life ; Grihastha or family life ; Vanaprastha or forest-dwellers' life ; and Sanyasa or life of renunciation :—

Brahmacharya.

(*i*) Brahmacharya or the first stage was a period of training and discipline of body and mind. The young boy was moulded to a life of duty. He resided in the house of a teacher and led a very hard life. This stage continued till the age of 25.

Grihasth.

(*ii*) Grihastha or the second stages was that of the householder. The Aryan led a married life now. But many youths and maidens remained unmarried and followed the ascetic ideal.

Vanaprastha

(*iii*) Vanaprashta or the life of retirement was the third stage of life. He left his home and retired to the solitude of the forest. This was a period of meditation and introspection.

Sanyasa.

(*iv*) The last stage was the Sanyasa, or the life of renunciation. In this stage the man tried to achieve a state of perfect spiritual freedom and equanimity.

The position of women remained high.

The Position of Women. The women continued to occupy a high position in society. They took their legitimate part in the affairs of the world. Marriage still remained a sacred tie binding man and wife in a sacred union. Monogamy was still the rule though polygamy and polyandry were also prevalent. Infant marriage was unknown. The re-marriage of widows seems to have been allowed. Compared to the earlier age the morals of the people appear to have become lax.

Three currents of religious thought.

(3) **The religious thought of the times.** The religious spirit of the Vedic times underwent a remarkable chage. During this period we discover three distinct currents of religious thought—the ritualistic, the philosophic and the ascetic.

Sacrifices and ritual.

In the first place a very complicated system of ritual was developed by the Brahmin priests. (1) The Brahmin mind was always busy in elaborating ritual and in evolving new sacrifices. Of these Rajsuya and Ashvamedha were most important. These various sacrifices were prescribed for every householder, and they seem to have been very popular. The life of an Aryan was in fact a series of sacrifices performed under the supervision of the Brahmin priests. Due to this the priestly class became very powerful. Their hold on the mind of the people was very great.

Though the simple religious worship of the Vedic Age had disappeared and an elaborate ritual of the Brahmin priests had been evolved, yet there was another current of intellectual thought. This considered the ritual as of secondary importance and believed that salvation could be attained by pure knowledge alone.

Philosophic speculations.

The results of the philosophical speculations of the age are embodied in the Upanishadas which form the greatest contribution of India to world philosophy. (For detailed information about Upanishadas look up Chapter II, *pp.* 27-28.)

Asceticism very popular.

The third current of religious thought was the ascetic ideal of life. An ascetic was a person who renounced worldly life and retired to the solitude of the forest to meditate on the spiritual side of life. He disregarded caste. He believed in the transmigration of souls, the law of *Karma* and the doctrine of *Ahinsa.* He subjected his body to severe austerities. The ideal of asceticism was marked by self-mortification. It was believed to be the means of purifying the soul and of acquiring supernatural powers. Penance as a means of deliverance from the bondage of life was very common in the period preceding the rise of Buddhism and Jainism.

(4) **Literature.** This period was also marked by the growth of literature. Some of the books of this period we have already mentioned in Chapter II.

Panini's Ashta Dhyayi. Panini was a great grammarian who lived in about 1000 B.C. He was probably a native of the modern Peshawar District. His grammar *Ashta Dhyayi* replaced all the previous works on grammar. It has been considered to be a masterpiece and the last word on the subject. He surveyed the whole range of Sanskrit language scientifically in a very short space and classified it with a unique perfection. He is acknowledged to be one of the greatest grammarians that the world has ever produced. Panini.

Manu's Dharma Shastra. Manu's Dharma Shastra consists of 2700 verses in simple classical style. It is a great literary work. It is based on the Dharma Sutra and represents the spirit of Hinduism after caste had been thoroughly organized. It forms the basis of modern Hindu Law. Dharma Shastra.

Systems of Philosophy. Towards the end of this age the various theories of the Upanishadas led to the growth of six principal schools of Indian philosophy which speculate on the significance of birth, life and death. They mostly accept the important doctrine of the transmigration of the soul and the Law of Karma, and they aim at deliverance from this ceaseless cycle of births and deaths. Six systems.

(*i*) *The Sankhya System.* This was evolved by Kapila who overlooks the existence of God and discusses only the relation between the matter and the soul (*Prakriti* and *Purusha*). He considers nature and the soul eternal and self-existent. He does not believe that all souls are portions of the universal soul. Relationship of matter and soul.

(*ii*) *The Yoga System.* This is a modification of the Sankhya system. It is attributed to Patanjali. Yoga means concentration or the yoking of mind to God. The object of the school is to find out how the soul can be liberated from the body. Yoking of mind to God.

Atomic structure of the Universe. (*iii*) *The Vaisheshika School.* This was founded by *Kanad.* He considers the entire universe to be made of eternal atoms.

A system of logic. (*iv*) *The Nyaya System.* This was founded by Gautama. It is mainly a system of logic.

Sacrificial rules. (*v*) *Purva Mimansa School.* This was founded by *Jaimini.* It discussess the rules for the performance of sacrifices.

The Vedanta philosophy. Vyasa's Vedanta. (*vi*) *The Uttara Mimansa School.* This was founded by *Vyasa.* It is popularly called the *Vedanta.* It is based on the Upanishadas and it considers *Brahma* as the Universal Soul. The Vedanta Philosophy has been very popular throughout the ages. And after the time of *Shankara* it has been the dominant philosophy of India.

SUMMARY

The Later Vedic Age witnessed the growth of the early political and social institutions. The tribal life of the Vedic period had disappeared and India was split up into many kingdoms, monarchies, and republics that were warring with one another. Political life was sufficiently organized and monarchy was the prevailing system of Government, The King was the servant of the people. The main source of income was the land revenue that was $\frac{1}{6}$ of the annual produce.

The present structure of the Hindu Society can be traced back to the Epic Age. The caste system which is the essence of Hinduism was developed in this period. There were sixteen sacraments to be performed in the life of every Aryan individual. The life of every Aryan was divided into four stages. The women continued to occupy a high position in society and took legitimate part in the affairs of the country.

In the field of religious thought, there were three main currents the ritualistic, the philosophic and the ascetic. Quite a large number of books were written during this period. Panini's Ashta Dhyayi and Manu's Dharma Shastra, the basis of modern Hindu Law were written during this period. It witnessed the growth of six systems of Indian philosophy.

Q. 18. **Write a short but careful note on the Puranas as a source of study of Hindu India.** (*P. U. 1937, 1940*)

THE PURANAS

The fifth Veda of The Puranas have been described as *the fith Veda of popular Hinduism.* Literally the term

'Purana' means 'old'. Most of the Puranas are very old literary works. They have been described as "popular sectarian compilations of mythology, philosophy, history and the sacred law intended, as they are now used, for the instruction of the unlettered classes." popular Hinduism.

According to the traditional definition a Purana should deal with five subjects, namely—primary creation, secondary creation, genealogies of gods and patriarchs, reigns of various Manus, and the history of ancient dynasties. Thus we find that the Puranas are a strange mixture of history, religion, mythology and tradition. It is very difficult to sift history from myth.

Puranas are 18 in number.

The Puranas are eighteen in number. Some of the more important of these are Vayu Purana, Vishnu Purana, Matsya Purana, Skanda Purana, and Brahma Purana. The Vayu Purana is the oldest and the most important. They were not written at one time.

A disputed point.

The Age of the Puranas. The age of the Puranas cannot be definitely fixed. The earliest of them may have been composed in the Vedic period and the last in the Gupta period. It seems that they were finally recast in the Gupta period. Wilson and Hunter are of the opinion that the Vishnu Purana was composed in or about 1045 B.C. But this view is rejected by V. A. Smith.

They have a great historical value.

Their Historical Importance. The Puranas have a great historical importance, as they deal with the genealogies of kings and patriarchs. But their historical value is marred to some extent by the conflicting facts of different Puranas. Further the historical facts are mixed up with religion and mythology. But still a patient study of these Puranas yields important historical information. They throw much light on many controversial topics.

Vishnu Purana useful for the Mauryan History.

The Vishnu Purana and the Matsya Purana are very important for a historian. The Vishnu Purana is very valuable for the writing of the history of the Maurya Dynasty and the Matsya Purana throws

much light on the times of the *Andhra* kings. The knowledge gained from the Puranas is supported by many inscriptions and by the Jain and Buddhist literature. V. A. Smith calls them undated History of India, and undoubtedly they are. Thus the historical value of the Puranas cannot be exaggerated.

SUMMARY

'Puranas' are very old literary works and are considered the fifth Veda of popular Hinduism. They contain history, religion, mythology and tradition. They are eighteen in number and some of them are very important. Vayu Purana is the oldest.

The age of the Puranas cannot be accurately determined and they appear to have been finally recast in the Gupta Period. They are historically very important as some of them deal with the history of ancient dynasties but their value is marred to a great extent as history is mixed up with religion and myth.

The Vishnu Purana is valuable for the Maurya Period and the Matsya Purana gives us information about the Andhra Kings.

Q. 19. Trace historically, but in outline only, the growth of the caste system of the Hindus. What has been the effect of Ahinsa and the Mohammadan conquest on Caste? (P. U. 1935)

Q. 20. Discuss the origin of the caste system in India, and point out its merits and demerits. (P. U. 1938)

Q. 21. 'Caste has played a great but silent part in Indian History.' Discuss the origin and nature of the caste system and its merits, and demerits. (P. U. 1940)

THE CASTE SYSTEM

The caste system is the essence of Hinduism.

The caste system of the Hindus in its present form developed in the Later Vedic Age or Epic Age and so is more than 3000 years old. It is very complicated and has split up Hindu society into more than 3000 water-tight compartments. It has been the strongest impediment in the way of the solidarity of the Hindus and has led to social inequality among

them. It was against this system that Buddha and Mahavir, Nanak and Kabir raised their standards of revolt—but it has survived all the onslaughts.

In the words of V. A. Smith *a caste is a group of families internally united by peculiar rules for the observance of ceremonial purity especially in matters of diet and marriage.* This definition does not hold good to-day for there are no strict rules binding a family in matters of diet. To-day the caste tie is very loose and only nominal. Due to the contact with the western civilization the idea of ceremonial purity is fast vanishing. In fact respect for old institutions and social order is disappearing rapidly on account of the influence of new forces.

Bonds of caste are becoming loose.

Its Origin. One set of historians led by Professor Rapson trace the origin of the caste system to the distinction of colour between the fair Aryans and the dark aborigines called the *Dasyus.* This school interprets the word '*Varna*' both as colour and caste. It seems that this school does not properly understand our social institutions and so their view is erroneous.

Colour distinction between the Aryans and non-Aryans.

The origin of the caste system can be traced back to the Vedic times when the Aryan society became divided into four groups based upon profession. This four-fold division alluded to by Manu and other Hindu writers classifies the population under four '*Varnas*' : (1) The *Brahmins*—the priestly class which cultivated learning and spiritual ideas ; (2) the *Kshatriyas*—the fighting or the ruling class ; (3) the *Vaishyas*—the trading and the agricultural people ; (4) the *Sudras*—the common humble folk who served their superiors, the lowest strata of society. *These were the four classes of people based upon distribution of work.* So in its original form *it was class system rather than caste system.* These four divisions are four classes of society and not castes.

Four divisions of society.

Classes but not castes.

In its original form it was a class system based upon occupational and racial distinctions. It was a very simple affair and was not rigid at all. Passage from one class to another was permissible on change

of profession. A man's class was decided by his profession and not by his birth as it is done to-day.

The caste system was indeed very elastic. Every man at birth was a Shudra. But he became *Dvija* after investiture. He became a Brahman by his deeds not by his family or birth. Even a *Chandala* could become a Brahman if he was of a pure character. Some of the Rishis respected by the Indians were not Brahmans by birth. Vashishta was born of a prostitute and Vyasa of a fisher-woman. It was not birth but conduct that decided the original caste.

Caste system not very rigid in the beginning.

Its Evolution. Starting originally from four Varnas or classes the caste system to-day has become very complicated. These four classes have been divided and sub-divided into many sub-castes. So much so that Kelkar and V. A. Smith believe that there are at present more than 3000 sub-castes.

Birth now decides the caste of a person.

These castes have become water-tight compartments in the course of time. They are not based upon occupation, religious beliefs or philosophical principles but only birth decides the sub-caste and Varna of a man. Each caste is bound by peculiar rules of marriage and diet. The violation of the rules may lead to the expulsion of the person from the caste.

In the later Vedic age a struggle between two classes, *i.e.*, the Brahmanas and the Kshatriyas began —a struggle for supremacy. The Brahmanas were successful. When during the Gupta age they regained their power, they began their work with such great vigour that soon after they became semi-deities, or the moving train of God upon earth. The world could not exist without them. To keep a permanent hold upon the Hindu Society, they not only became the king-makers, but also the authors of so many new doctrines and rigid superstitions that the Society was obliged to evolve the present unique social institution of motley groups of castes.

How these classes came to be sub-divided into so many sub-castes is difficult to determine but a few

factors responsible for this evolution have been discovered :—

(1) The aboriginal tribes which entered the Aryan fold formed separate castes, *e.g.*, the Rajabanshis of Bengal and the Gonds of Central India. Contact with the aborigines.

(2) Castes arose also according to professions. Every tribe and guild became a caste in itself. The functional or occupational type of caste became so numerous that many scholars believe that this was the main cause of the growth of the caste system. The weavers, the fishermen, the carpenters, the black-smiths, the goldsmiths, the washermen—each formed a separate caste. Occupational castes.

(3) The foreigners who joined the Hindu fold formed new castes, *e.g.*, Gurjars became the Gujjars and Huns became the Hoons of the Hindu society. Foreign entrants.

(4) The growth of new sects led to the rise of additional castes, *e.g.*, the Lingayets and the Kabir Panthis. New sects.

(5) Migration of groups led to the formation of many new castes. When some members of a class or caste migrated to another part of the country, they gradually evolved different manners and customs. Thus a distinction appeared between them and their brethren who had stayed at home. In the course of time this distinctness grew very strict, and all social intercourse between the two groups came to be stopped. Thus the Punjabi Brahman for example held himself aloof from the Bengali Brahman. In this way migrations resulted in the further sub-division of castes. Migrations.

(6) Many new castes arose by degradation from the original castes due to the non-observance of the caste rules. Degradation

(7) Changes in customs or occupations led to the formation of separate castes.

(8) The men who did dirty work formed tbe lowest castes.

(9) The principle of *Ahinsa*—non-killing of animals—had an important effect on the growth of the caste system. This principle was emphasized by the Jains The Doctrine of Ahinsa added more sub-castes.

and the Buddhists. It established a distinction between vegetarians and non-vegetarians. Fresh rules of conduct were framed for the followers of *Ahinsa*, who separated themselves from the believers in sacrifices. Thus this principle resulted in the formation of more castes.

(10) It has also been suggested that inter-class and inter-racial marriages led to the growth of new castes. R. C. Dutt, however, rejects this view. The theory on examination does not appear to be very sound. It it as silly as to believe that the Moghuls arose out of the conjugal union of the Germans and the Chinese.

The Mohammadan conquest led to the stiffening of the caste system.

The effect of Mohammadan conquest. With the arrival of the Mohammadans the caste system began to stiffen all the more. The Mohammadans, unlike the earlier invaders of India, possessed a strong and coherent culture of their own. They were not absorbed into the Hindu fold. They remained distinct. On the other hand, the Hindus jealously guarded their identity and their culture against the attacks of the invaders. To guard society, its rules were made more strict. Foreign elements were kept out of the Hindu fold. Thus the caste system became all the more exclusive.

The old social structure is breaking down to-day.

The Caste System to-day. To-day the old structure of the Hindu society is breaking down. The contact with the west has introduced new ideas and new institutions. The social life in India has undergone and is undergoing a remarkable change. The rules of diet, marriage and social intecrourse are not strictly followed. There was a time when the violation of these rules led to expulsion from the caste. Each caste used to be a brotherhood. But to-day the rules might be broken with impunity.

A caste is no longer a brotherhood.

Besides, the old four classes are steadily disappearing from the Hindu society. A Kshatriya is only a nominal Kshatriya and so is a Brahmin a nominal Brahmin. Many of these have taken to western mode of living and therefore, do not observe their caste rules at all. A caste is no longer a brotherhood.

The antiquity of the Caste System. The roots of the caste system lie in the past. It was observed by the Greek writers. We can definitely say that it existed in 603 B.C. in its present form, as Buddhism and Jainism were a revolt against it. It did not exist in the present form in Vedic times, but its germs had begun to appear in the form of the dominance of the Brahmins.

The caste system is very old.

The merits of the Caste System : (1) "The great merit of caste is that it has enabled Hinduism to expand its ranks and at the same time to preserve intact its spirit and its teaching through ages of conflict and confusion. It took an organic view of society and no tribe however low in culture was believed to deserve obliteration in the living organism of society."*

It enabled Hinduism to to expand.

The caste system was indeed a wonderful means of expansion. Its existence facilitated the absorption of foreign elements into the folds of the Hindu society. It was open to the foreign races to adopt Hinduism and yet retain the fundamentals of their own culture by setting up new castes of their own. It is due to this facility of the caste system that race after race of the foreign invaders of India were absorbed into Hinduism.

(2) It led to the preservation of skilled labour. According to the system the occupation of a man was fixed by birth, *e.g.*, a carpenter's son became a carpenter and a weaver's son a weaver. This ensured efficiency. Thus skilled labour was preserved. Moreover it led to the formation of strong guilds which became great co-operative groups.

Presevation of skilled labour.

(3) It has been a great stabilizing force. It has served Hinduism as Noah's ark, protecting its vital elements and culture. It engendered a spirit of exclusiveness and class pride which served as a strong bulwark against foreign encroachments. It is due to this that the Hindu society has stood the shock of

A stabilizing force.

---

*Ved Vyasa—Ancient India.

the Muslim invasions. The system has indeed contributed to the stability of the Hindu national morals, religion, art and craftsmanship. In the words of Monier Williams, "Caste has been useful in promoting self-sacrifice, in securing subordination of the individual to an organized body, in restraining vice and in preventing pauperism."

No defect in the original institution.

The demerits of the Caste System. Caste system has many shortcomings, but it must be noted that these shortcomings did not belong to it originally. They grew on account of the narrow selfishness of the higher classes, especially the Brahmins.

It has broken the solidarity of society.

(1) The caste system has divided society into thousands of water-tight compartments and has fostered a spirit of exclusiveness and class pride. It has, as such, stood in the way of national or collective consciousness, and has proved a disintegrating rather than a uniting factor.

It has bred disunity among the Hindus.

(2) In the event of a foreign invasion it has been chiefly responsible for the disunited opposition of the Indians. Various castes have always found it a difficult task to co-operate even in the face of common danger.

Liberty of the individual represed.

(3) It has repressed the liberty of the individual. "Modern democracy has a tendency for levelling down all talents. Caste on the contrary did not make proper provision for low born talents or high born incompetents."*

Engine of oppression to-day.

(4) To-day it has become a great engine of oppression. It has condemned large groups of people to a life of degradation without any hope of redemption.

(5) It does not allow the Hindus to take to the newer and better methods of life and living, and so is a great source of inconvenience. It is partly due to this that the Indians (Hindus) have not progressed with the world.

It stands in the way of India's progress.

(6) It stands in the way of India's progress as it shuts off Hindus from free association with the Non-Hindus.

(7) The foreigners are not ready to join the Hindu fold as they are not given a high status in it.

* Ved Vyasa : *Ancient India.*

(8) It is a great stumbling block in the way of social reform and intellectual progress. It has been a milestone round the neck of the Hindus, and dragging them with a rapid speed towards political and social decline. It paralysed the society. The caste system became a stumbling block in the way of the progress of art and architecture. The artisan class had no social status. India failed to convert their dramas like Shakuntala into sculpture. Literature became a monopoly of the Brahmanas, who were very busy and so the intellectual decline.

An obstacle to social reform.

SUMMARY

The caste system, the essence of Hinduism is a very old institution and has split up Hindu Society into more than 3,000 water-tight compartments. The colour distinction between the Aryans and Dasyus as a ground of the origin of the caste system, as suggested hy Prof. Rapson, is an incorrect view. The origin of the caste system can be traced back to the Vedic times when Aryan Society was divided into four classes—Brahmanas, Kshatriyas. Vaishyas and Shudras. These were the four classes based upon distribution of work. The caste system, originally, was class system. This class system was not rigid at all as passage from one class to another was permissible on change of occupation.

How these four classes came to be divided into so many sub-castes cannot be determined but a few factors have been suggested. Every tribe and guild became a new caste ; the aboriginal tribes formed new castes ; foreign entrants, new sects, the doctrine of Ahinsa and Muslim invasion added more castes. The caste system enabled Hinduism to expand its ranks, led to the preservation of skilled labour and acted as the stabilising force. On the other hand, it has broken the solidarity of the Hindu Society, repressed the liberty of the individual, and has become the instrument of oppression. It stands in the way of India's progress and is the greatest obstacle to social reform.

CHAPTER IV

BUDDHISM AND JAINISM

NEW RELIGIOUS MOVEMENTS

A protest against the old order.

An era of revolt. The sixth century B.C. was an era of great religious ferment in the world. It was during this age that reformers all over the world raised their voice against the existing religious order and strove to reconstruct it on a new basis. In Iran we had Zoroaster who attempted to free the Vedic religion of Iran from superstition and in China Confucius gave to the people a 'higher conception of the duties of life.' It was an age when people in India were disgusted with old philosophical dogmas and were seeking means of deliverance from their tyranny. Men genuinely longed for simpler methods of worship and easier means of escape from the ills of life. New leaders of thought and religion arose and gave a new orientation to life in this country. *It was an era of revolt—an era of protest against the old order of things.*

The spirit of the times expressed itself in a number of reforming movements. Of all these Buddhism and Jainism have survived. They were founded by the two princes of Bihar. Jainism never went beyond the confines of India but it still remains the religion of a wealthy community. *Buddhism extinct in the land of its birth after a glorious career of more than fifteen hundred years, remains to this day one of the greatest spiritual forces of the world.* In the course of time it has spread over the whole of Asia, comprising Ceylon, Burma, Siam, Tibet, Combodia, China, Java, and Japan. There are no less than 500,000,000 people who profess the Buddhist faith.

Q. 22. What were the causes which led to the rise of new religious movements in the sixth century B. C. ?

Causes of the rise of Buddhism and Jainism. There were many factors which were responsible for the rise of Buddhism and Jainism in this country :

Heavy burden of ceremonies.

(1) **Burden of ritualism.** By the sixth century B.C., the Vedic philosophy and religion had lost their original purity, and had degenerated in cumbrous, meaningless ritual. The people groaned under the heavy burden of this ceremonial ritual. Religion had become cold and formal, and had lost touch with the masses.

(2) **The Dominance of Brahmans.** The Brahmins, by this time, had firmly established their supremacy. Their galling dominance disgusted the people. They claimed to be the leading exponents of the Vedic tradition. There were endless sacrificial rites which required their presence, They dominated every aspect of the life of an Aryan, from birth to death. There was no escape from their guardianship. Even the work of government was carried on by them. The Kshatriya chiefs were guided by the Brahmin councillors who had monopolized all power in the state. They enjoyed special privileges and regarded themselves as the superiors of the rest of the society. The lower classes were treated with contempt.

(3) **Sacrifices.** The Aryan belief in the divine power of sacrifice was much exploited by the Brahmin priests. Besides the great public ceremonies, like *abhisheka* and *asvamedha*, which drained the coffers of the state there were many household rites for which the services of the Brahmins were necessary. These became very costly as time went by. The priests demanded terrible fees and gifts for their services. Animals and sometimes even human beings were offered as victims. These practices were very revolting. They turned the people against the Brahmans and the system they represented.

Numerous sacrifices ; a great inconvenience.

(4) **Self-torture** (*tapas*). The practice of self-torture or *tapas* was very prevalent. It was regarded a means of self-realization. It was believed that one could acquire supernatural powers by self-mortification. Standing on one leg, or holding an arm above the head, or sitting on an ant heap in a forest were the methods of torture. It was thought that even gods submitted to a person who had subdued his passions in this way.

Prevalence of 'Tapas'.

(5) **Belief in Mantram.** 'Superstition had become a burden on the spiritual outlook of the masses.' The Vedic hymns were replaced by mantram—formulas which were said to possess divine powers. The belief in them was becoming very common. It was believed that mere recital of these mantras could cure people of diseases. The *mantra* could bring victory or defeat in wars, assure the prosperity of a state or the destruction of its enemies ; it could be used to win votes in the popular assembly or to silence the arguments of an opponent——it could stop a cough or promote the growth of hair. In short the *mantram* embodied in itself the universe ; there was no concern of daily life, great or small, which could not be affected by it for better or worse.*

Growth of superstition.

(6) **Caste System.** The fetters of caste were becoming tighter. Passage from one caste to another was impossible. These clas distinctions led to the disruption of the society. The members of low castes had a very hard lot.

Rigid caste-system,

*Havell—*The Aryan Rule in India.*

(7) **Just before the rise of Buddhism and Jainism,** the Vedic society had a long spell of peace and prosperity. This had led them to indulge in religious philosophy. Like all the religions of the world, the religion of the Brahmanas also required the people to have blind faith in some of its aspects. The philosophy of the Upanishadas brought to light some of the flaws in the existing religion. The Brahmanas failed to satisfy the disturbed minds of the Hindus.

Such were the times when Buddha and Mahavira were born. They led the revolt against the whole religious system which had been steadily deteriorating.

Q. 23. **Briefly outline the life and teachings of Buddha.** (*P. U. 1940*)

Q. 24. **Give an account of the early career and teachings of Lord Buddha and point out the distinction between the Mahayana and Hinayana forms of Buddhism.** (*P. U. 1938*)

[For teachings etc., look up Q. 25 and for distinction between Mahayana and Hinayana forms of Buddhism, look up Q. 65.]

LORD BUDDHA (623 TO 543 B.C.)

A great historical personality.

Gautama Buddha is the first towering personality of Indian history. The historical personalities before him are obscure and shadowy. He is regarded as one of the greatest leaders of thought in the history of the world. He was the forerunner of Christ. We have enough material to present a true life-sketch of Lord Buddha.

Birth in the Lumbini garden.

His Early Life. The Lord Buddha was the son of Suddhodan, the chief of the Sakya clan who ruled in Kapilvastu* on the borders of modern Nepal. According to tradition his birth took place in 623 B.C. under a sal tree in the pleasant grove of Lumbini when his mother, Mahamaya, was on her way to her parent's house. The grove has become sacred in Buddhist tradition. It was visited by Asoka who set up a pillar there, with the words—"Here the Great One was born." Mahamaya, the tradition continues, died in about a week, and the motherless child was

†Kapilvastu was probably named after the sage Kapila.

brought up by her sister Prajapati. He was named Siddharatha.

Education and marriage.

He received his early education in a primary school and then he was taught by eight Brahmans. Nor did he neglect physical culture. He was skilled in the 'twelve arts', especially in archery. We are told that he won a notable victory over all the Sakya youths in an open challenge. By this victory, he won the hand of the Koliya princess, Yasodhara, daughter of his cousin Suprabuddha. He was married to her at the age of sixteen. Deva Datta, one of his cousins, who was beaten in this challenge grew up to be his chief foe in life.

He was of a contemplative frame of mind.

He rolled in comfort and luxury. His father took special care to keep him away from all disquieting sights—such ills of life as disease, decay and death. But from his very boyhood, he was of a contemplative frame of mind. The endless round of luxuries disgusted him. He was often found lost in meditation. He mused over the tragedy of life, old age, sickness and death. Later in his lectures, he remarked, 'And when I reflected thus all the joy which there is in life died within me.'

Life held no joy for him.

The four sights : old age, disease, death and asceticism.

Then one day the prince Siddharatha drove through the city. The Raja, his father, had taken every care that the town should present the most gay appearence. 'But cruel fate laughed at his vain attempts.' As the prince passed through the streets, he saw an old man bent with age walking with the help of his staff. He wondered if that was the lot of all human beings. Next he came across a sick man struggling for life. His body was disfigured and he lay writhing in the agony of death. Then again he chanced upon a dead man being carried on a bier. This filled him with a deep pensiveness. The sight was so grave that it made his heart sore. It led him to reflect on the sad end of life. And last of all he got a chance to meet an ascetic. *These four sights of an old decrepit man, a diseased man, a dead man and an ascetic* made him loath and renounce the worldly life.'

Birth of a son, Rahula by name—a new fetter.

About ten years after his marriage a son was born to him. 'That was the occasion for great rejoicing in the city, but to him for much pensive thought, as it brought home to him the tie that bound him to the world.' When the news was conveyed to him he cried 'A fetter, a new fetter is set upon me!' The son was named Rahula.*

The Great Renunciation.

From home into homelessness. Thus the world was a trap for the speculative prince. He was disgusted with its sins and sorrows, and he eagerly sought a means of relief from them. This, he believed, would come to him if he freed himself from the cycle of births and deaths to which every individual is subject. In other words he sought *Nirvana* or *Moksha*. Gradually he made up his mind to abandon the worldly ties altogether. One night, in his twenty-ninth year, he left his home, and wandered 'from home into homelessness.'

Channa and Kanthaka.

The prince rose from his bed, cast the last glance at his wife and babe and left the palace for the jungles. His charioteer Channa saddled for him his favourite horse Kanthaka whereon he rode away from the city. He got down from his horse on the Anoma river beyond the Koliyan country. From this place, he sent back Channa and Kanthaka, shorn off his hair and beard with his sword and exchanged his royal robes for the yellow robes of an ascetic.

The renunciation of the world was not an uncommon thing in those days. The Buddha only trod what was the beaten track for the seekers after truth in ancient India. He was neither the first nor the last to renounce worldly life. Renunciation was a necessary consequence of the Vedic doctrine. "The intelligent and the wise desire not posterity: What are descendants to us, whose home is the Atman? They relinquish the desire for children, the struggle for wealth, the pursuit of worldly weal and go forth as mendicants†." The fact that Gautama renounced the

He renounced the world in the prime of his youth.

*The literal meaning of the word Rahula is 'impediments.'
†Brihadaranyak Upanishada.

world in the prime of his youth and not in his autumn is of some importance.

The quest for truth. Gautama rested for a week in the mango-grove of Anupiya and then went to the caves of Rajagriha. There he became the disciple of Alar Kalam who taught him *the doctrine of nothingness* which he picked up with great success. But it did not satisfy him. Yearning for the highest truth, he sought another teacher and went to Uddaka, the disciple of Rama. He learnt all that his new teacher could teach him, including the knowledge and training in Yoga. But still he remained as far away from the truth as ever.

Alar Kalam.

Uddaka.

He resolved thereafter to depend on himself to seek the path of supreme peace. So he retired to the jungles of Uruvela near the present temple of Buddha Gaya. He spent six years here in deep study and meditation, and practised all sorts of austerities. Five Brahmin ascetics, led by Kondanna attached themselves to him. He subjected his body to the ordeals of extreme torture. He tried to starve himself, till he was reduced to a skeleton ; he later remarked, 'When I touched the surface of my stomach, my hand came into contact with my backbone.'

Severe penances.

But the practice of these penances left him physically weak and spiritually unsatisfied. He did not reach aught beyond the human. When his penances failed to unfold the higher mysteries of existence, he gave up this self-mortification and resumed a more natural form of living. Upon this the five Brahman ascetics left him in disappointment.

These failed to unfold the mystery of life.

The Enlightenment. Now Gautama began to take solid food quite frequently. On the full-moon day (Purnima) of the month of Vaisakha, he came to the foot of a tree. Sujata, the chieftain's daughter, with her maid Unna, had come there to worship the tree. Taking Gautama for a tree-god, she offered rice and milk to him. He ate the whole food.

He now took food.

In the evening he went towards a Bo-tree. He sat under it and took a vow not to budge from there

Under the Bodhi tree.

till he had solved the mystery of life: "Let my skin, my nerves and bones waste away, let all the flesh and blood in my body dry up, but never from this seat will I stir until I have attained the supreme and absolute wisdom." He buried himself in meditation. On the very first day of his meditation (Vaisakha Purnima), at the age of thirty-five, the truth flashed on his mind. The truth that he had sought in the world, he discovered within him. He was now the Enlightened One—the *Buddha*. "Ignorance was destroyed, knowledge had arisen; darkness was destroyed, light had arisen as I saw it there earnest, strenuous and resolute." He kept sitting under the Bo-tree for seven days 'experiencing the bliss of emancipation.' From now he began to be called by various names—the Buddha, Sakya Muni, *Tathagata* and others.

He becomes the Buddha.

Buddha as the teacher of Truth. He now decided to teach the people what he had realized. He was not satisfied with his own deliverance alone. He wanted to show the path to his fellow-men. "Of deathlessness, lo! I disclose the portals. Ye that have ears come, hearken and believe." Thus the *solitary seeker of truth became the teacher of truth.* The life of renunciation came to an end. For forty-five years, from the age of thirty-five till his parinirvana at eighty, his life was one of active social service.

The Buddha first thought of his first teachers, Alar Kalama and Uddaka, and his early associates, the five ascetics who had deserted him in disgust. He wanted to make them his disciples. In their search he went to Benares. It was at the Deer park in Sarnath near Benares that he '*set rolling the wheel of Buddhism*' (Dharma-Chakra-parivartan). There he delivered his first sermon. The five ascetics accepted his teaching. After this the number of his followers began to swell. Then a wealthy banker of Benares, Yasa by name, received his teaching. After some time fifty-four more youths joined him, so that five months after his Enlightenment, he had sixty

His first sermon at deer-park in Sarnath.

Sixty disciples, the nucleus of the Sangha.

disciples. He asked them to preach the doctrines that he had taught them. These disciples became the nucleus of his Buddhist Sangha, or order, or church.

Conversions of his own relations and the king. Bimbisara.

Then he went to Rajgriha where he was visited by the king Bimbisara. He converted him and his followers. From there he went to Kapilvastu where he converted his father, his wife and son, and many others. Thus whosoever listened to him became his disciple. His principles rapidly spread all over India. He preached mostly in the eastern part of India between the cities of Sarasvati and Rajgriha. He preached in places such as Nalanda, Pataliputra, Vesali, Bhandagama, Pava, Kushinara, Kapilvastu, Setavya, Benares and Kosambi.

"The round of his daily activities comprised meditation, begging for alms, or attending invitation for meals, followed by discourse to the laity leading to fresh conversions, return to the monastery, suggestion of subjects for meditation by the monks in their chambers after mid-day meal, his own retirement for meditation, discourse to the public in the afternoon evening bath, meditation, discourse with monks after meditation, meditation and rest."

His death at Kushinara 543 B.C.

His pari-nirvana (*death*). We now approach the termination of his long career. The Buddha, eighty years of age, was travelling with his beloved disciple and cousin Ananda, when overcome by weakness he reached with pain and difficulty the small town of Kushinara. It was here that he passed away between the twin Sal trees (543 B.C.). The last advice he gave to Ananda is worth quoting : "Therefore, O Ananda, be ye a lamp unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves." "And after I am gone, let the Truths and Rules of the order which I have set forth and laid down for you all, be the teacher to you." "Thus closed the life of one who lived to achieve the highest wisdom and purity among mortals."

SUMMARY

Life-sketch of Buddha. Buddha was born in 623 B.C. in Lumbini garden. His father, Suddhodan was the chief of the Sakya clan. He was bred up in the lap of luxuries and was married to Yasodhara at the age of sixteen. He was of a contemplative frame of mind. The four sights—of an old man, a diseased man, a dead man and an ascetic made him loathe and renounce the world. Buddha disgusted with pain and suffering of life sought a means of deliverance. At the age of 29 he renounced the comforts of home and went to jungle where he performed severe penances for six years after which he gave up self-mortification. Then he sat under a *Pipal* tree where truth flashed on his mind. For the rest of his life he taught the truth to the people. He delivered his first sermon at Sarnath near Benares. The number of his followers began to swell and by the time he died, his principles were universally accepted in India. His death took place at Kushinara in 543 B.C.

Q. 25. Discuss fully the teachings of Lord Buddha and explain the philosophical principles of Buddhism.

THE TEACHINGS OF LORD BUDDHA

Buddhism not a new religion.

The Buddha did not found a new religion. "It was no new city which he desired to build but an ancient Aryan one which he would restore to prosperity and healthy life." His gospel was a new interpretation of the Vedic tradition. He neither taught new dogmas, nor new rituals, nor a new philosophy. His was, on the other hand, a revolt against the complicated system of sacrifices and expensive rituals which the Brahmans prescribed. *Buddhism thus was more a social than a religious revolution. It was a code of practical ethics.* The salvation of humanity, according to the Buddha, lay in 'holy living and holy dying' and not in the performance of rites or the repetition of set prayers.

Suffering and its annihilation

Four Noble Truths. In his very first sermon at Benares the Lord Buddha expounded the essentials of his creed. Life, he said, is full of sufferings. It is the lot of man to spend his days on earth in sorrow and misery. The cause of all this suffering is 'trishna' or the craving for existence which every individual

feels. To avoid suffering it is necessary that this craving should cease. And to annihilate this craving the Buddha suggested his remedy, the eight-fold path of virtue. To recapitulate, these were the four noble truths that the Buddha preached; (1) that suffering exists: (2) that it arises out of 'trishna'; (3) that it ought to he stopped: and (4) that the eight-fold path is the best remedy.

The eigth-fold path.

The eight-fold path of virtue, also called the noble path, contained the following eight elements:

(1) Right views. (2) Right resolve.
(3) Right speech. (4) Right action.
(5) Right living. (6) Right effort.
(7) Right remembrance. (8) Right meditation.

Its simplicity and practicability.

Its most striking feature is its simplicity. It made no mention of austerities or ceremonials and did not involve any philosophic speculation on the nature of life and death. It did not recognize any gods. It rejected both self-indulgence, a life of sensual pleasures, and self-mortification, a life of penance and austerities. It had no faith in extremes. It preferred a compromise between them. Hence it has also been called *the middle path*. Above all it was a practical scheme of moral living.

Nirvana—a state of birthlessness and deathlessness.

Nirvana. The purpose of life, according to the Buddha, is the attainment of *Nirvana*, or as the Hindus call it, *Mukti* or *Moksha*. This was the highest goal that he placed before the people. He described Nirvana as :—

" That sinless, stirless rest—
A change which never changes."

Nirvana is a state of nothingness, of eternal bliss and beatitude, the state where pleasure or pain effects not. He said, " Life is a big wheel that is for ever turning. Man comes up the wheel at birth, goes round and down at death simply to come up again at the next birth. Birth and death are one, death being birth into new life. To break this chain of births and deaths is the aim of life."

Non-injury to living beings.

Ahinsa. The Buddha laid greater stress on the doctrine of '*Ahinsa*' or non-injury to living beings in thought, speech and action.

Belief in the Law of Karma and the transmigration of souls.

The Law of Karma. The Buddha also preached that each individual was the maker of his own destiny and that no God, or gods could change it. The law of *Karma* and the theory of transmigration of souls made a fervent appeal to his mind. No amount of outside help could change the mysterious working of the law of Cause and Effect.

No mention of God. He did not discuss about God or the Vedas. He maintained studied silence with regard to them. He simply ignored them without formally denying the existence of God. He tried to avoid all philosophical subtleties. *Self-culture is the key-note of his teachings.* "His code of morality was sure to elevate people from narrow selfishness and baser elements of life."

Self-culture is the key-note of Buddhism.

Revolt against Caste-system.

Social equality. He preached equality among people and raised the standard of revolt against the caste system. Everybody was welcomed equally in his fold. His faith makes no distinction between the high and the low.

An appeal for holier living.

The Ten Commandments. The moral code of Buhdhism is laid down in the famous Ten Commandments which the Buddha prescribed to regulate the conduct of his disciples. They are :—(1) Not to destroy life. (2) Not to steal. (3) To abstain from impurity. (4) Not to tell a lie. (5) Not to drink. (6) Not to eat at forbidden times. (7) To abstain from voluptuous pleasures. (8) Not to use garlands or scents. (9) Not to use a high bread. (10) Not to receive gold or silver.

Thus we see that Buddhism is no novel religion. It was the old wine of Hinduism poured into new bottles. "It is an ethical system enjoining rules of morality rather than a system of religion."

The Philosophy of Buddhism. "In its origin Buddhism was not avowedly a new creed, but an appeal for holier living in the bosom of the existing

Hindu religion and society." The Buddha was not a prophet but a saint who urged his hearers to give up their vices and follies and to practise that purity of conduct and sincerity of belief which is the essence of every true religion. He taught neither new dogmas nor new rituals nor new philosophy.

The basic doctrine of Buddhism, as all scholars now admit, sprang from the pre-existing Hindu philosophy of the *Sankhya* and the later Upanishadas. Thus so far as the original philosophy of Buddhism goes there is hardly any break of continuity between the Buddha and the Hindu sages who had preceded him. In the *Jatakas* the Buddha says again and again that true piety consists not in the performance of rites or the repetition of set prayers, but in holy living and holy dying. Nor did the Buddha lay down a special ritual for his followers. That was of later growth. The only new thing he introduced was the institution of the orders of the Monks and the Nuns. Even the rules of monastic discipline seem to have been left by him, few, simple and undefined."*

Based on Kapila's Sankhya System.

The Monastic order—an innovation.

SUMMARY

Teachings of Lord Buddha. Buddhism was not a new religion but was a code of practical ethics. Buddha preached four noble truths in his sermons : (*i*) existence of suffering (*ii*) Trishna as the cause of suffering (*iii*) cessation of suffering (*iv*) the noble path as the way to end suffering. His eightfold path or noble path was a compromise between the two extremes of self-indulgence and self-mortification. *Nirvana* was the highest goal that Buddhism placed before the people. Buddhism laid great stress on the principle of '*Ahinsa*.' It accepted the two cardinal principles of Hinduism—the Law of Karma and the transmigration of souls. It ignored God and the Vedas. Self-culture is the keynote of Buddha's teachings. It was a revolt against the caste system and laid down the democratic principle of social equality. The moral code consisted of ten commandments. Buddha asked the people to lead a saintly life. The philosophy of Buddhism is based upon the Sankhya system of Hindu philosophy.

Q. 26. **Describe the main features of the monastic order of the Buddhist Church, *i.e.*, the Buddhist Sangha. How far did it prove helpful in the spread of the Buddhist religion ?**

* J. N. Sarkar—*India Through the Ages.*

THE BUDDHIST SANGHA

Its importance in the spread of Buddhism.

Viharas.

Bhikshus and Bhikshunis.

The Sangha. After his 'enlightenment' the Buddha led a vigorous campaign for the spread of the truth he had realized. For a good part of his life he preached his doctrine in the various cities of India. He did even more. He created a systematic and thoroughly organized church for the propagation of his creed. In fact the greater part of his later life was spent in organizing the Buddhist church which became a very powerful weapon for the spread of his faith, and which carried his message to all parts of the world. The Buddha had two kinds of disciples, the Upasikas, who lived with their families, and the Bhikshus who were required to renounce the world and to live a life of monastic discipline in the Viharas (*i.e.*, monasteries). These Bhikshus had to devote themselves entirely to the propagation of Buddhism. The Buddhist Sangha or Church threw open its doors even to women who were called Bhikshunis or nuns. In this way the Buddhist church became one of the greatest religious corporations ever known in the world. In fact later on it became a model for the church organizations of other religions.

Rules of admission.

The Church Government. We now turn to the constitution of the Buddhist Sangha. The membership of the Sangha was open to all persons, men and women, who wanted to become monks and nuns. These members had to renounce the world and to lead very pious lives. Elaborate rules were framed to regulate their lives and to direct the conduct of the business of the church. Whenever a new person desired to join the order, he was brought before the President of the local Sangha where he had to repeat the following formulæ, while he knelt before the President :—

(1) I take refuge in the Buddha. बुद्धं शरणं गच्छामि ।

(2) I take refuge in the Dharma. धर्मं शरणं गच्छामि ।

(3) I take refuge in the Sangha. सङ्घं शरणं गच्छामि ।

Then he was required to repeat the ten commandments which we have given in the answer to the last question.

The new member was to select from amongst the Monks of the Sangha a preceptor or Guru under whom he was to receive the necessary training for ten years. It was then that he became a regular member of the church and his conduct was guided by the rules of monastic discipline as given in the *Vinaya Pitaka*.

Selection of a preceptor.

The Sangha was governed on absolutely democratic lines and was empowered to enforce discipline among its members. It had also the power to punish the erring members. In the meeting of the Sangha the members took their seats according to seniority. Every question was decided by the majority of those present. The absentees could send their opinion on different points included in the business of the Assembly. The various questions were decided according to the teachings of the Lord Buddha. The President was to see that the Sangha did not go beyond its jurisdiction.

A democratic constitution.

It may be noted here that for the interpretation of Sacred Law a General Council was required. The local monks met together six times a month for corporate recitation of the Dharma. Another interesting point may be noted, namely, that any person who had any moral or physical defects was not allowed to join the Order.

General Council.

The Life of the Monks. The life of the monks and the nuns was mainly guided by the ten commandments. It was a life of destitution and stern morality. The regulations for the nuns were stricter. It was feared that if equality was promised to them it might lead to indiscipline and immorality. In the meetings of the Sangha the Monks and Nuns confessed their sins and received proper punishments.

Stern morality.

The monks wandered for nine months in the year but were required to retreat into the *Viharas* during the three months of the rains. This period was known as *Vasa*. During this period the Monks preached the Sacred Law to the people in the evening. This system was just like the 'Katha' system (Narration

'Vasa.'

of stories) prevalent in India at present. This was greatly responsible for the phenomenal success of Buddhism.

General Councils.

Lack of Co-ordinating authority. The chief defect of the Sangha was its lack of a central co-ordinating authority. There was no central representative body of all the Sanghas. It was due to this that there were repeated schisms on minor points. These necessitated the frequent calling on General Councils where the points of difference were reviewed. The first Council met immediately after the death of the Buddha at Raj-Griha. The second was convened at Vaisali a hundred years after the first. The third was convened by King Asoka at Pataliputra. It was during the reign of Kanishka that the fourth met near Srinagar.

The use of the popular vernaculars led to the spread of Buddhism.

The Use of Vernacular. Another striking feature about Buddhism was that it discarded Sanskrit as it was unintelligible to the people at large and adopted the vernaculars of the people for its religious books and discourses. This was one of the factors responsible for its rapid spread.

So we can conclude that the establishment of the Sangha was the greatest practical achievement of the Lord Buddha. It was due to this and to the adoption of the popular vernaculars that Buddhism spread rapidly.

SUMMARY

The Buddhist Sangha. For the propagation of his principles, Buddha established a systematic and organized church. Buddha's disciples were of two kinds—Upasikas and Bhikshus. The doors of the Order were thrown open to ladies as well. The membership of the Sangha was open to all men and women who were willing to renounce the world and live pious lives. Detailed rules were made to direct the conduct of the monks and nuns. The Sangha was governed on democratic lines and the erring members were given the proper punishment. In cases of dispute about the teachings of Buddha, a meeting of the General Council was required. The monks lived a life of strict discipline and morality. They wandered about for 9 months but during the rainy season, stayed in the monasteries and preached the sacred law. There

was no central body of all the Sanghas to act as the co-ordinating authority. Buddhism rejected Sanskrit and adopted Vernaculars. The use of the popular languages led to its rapid spread.

Q. 27. Discuss the causes of the rise and growth of Buddhism in India. How would you distinguish Hinayanism from Mahayanism? (*P. U. 1934*)

Q. 28. Describe the chief political and social causes which led to the spread and decline of Buddism in India. (*P. U. 1939*)

[For decline of Buddhism, look up Q. 32.]

(*For the rise of Buddhism look up the beginning of this chapter and for distinction between Hinayanism and Mahayanism look up Q. 65. Here we shall discuss the causes of the growth of Buddhism.*)

The Causes of the Growth of Buddhism. There were many factors responsible for the rapid spread of Buddhism in India and abroad. They are as follows :

(1) *Its simplicity.* Buddhism was a revolt against the highly complex system of sacrifices and rituals that prevailed in India in the sixth century B.C. The social and religious conditions prevailing at that time had disgusted the people. The Brahmans had fallen from their high ideals. Superstitions had penetrated into the very vitals of the society. Self-torture, penance, sacrifices and recitation of Mantras had rendered Brahmanism very unpopular. Buddhism with its code of practical ethics came as a deliverance from such a tyranny. Its simplicity attracted the masses who joined it in large numbers.

Buddhism meant an escape from the tyranny of the Brahmans.

(2) *Its spirit of equality.* The spirit of Buddhism was very liberal and accommodating. It did not believe in the caste system or in the superiority of the priestly class. It treated all men as equals recognizing the dignity of man as man. Thus the Shudras, the Chandalas and other low castes readily joined it as it removed the blot of social inferiority on them. These

It rejected the caste system.

low classes considered Buddhism as a means of escape from the clutches of priestly classes.

This appealed to the masses.

(3) *Its power of adaptation.* Buddhism was a highly elastic faith and could easily adapt itself to the needs of all places. With a few modifications it could suit every place. That is the reason why it spread into foreign countries.

This helped its expansion in foreign lands.

(4) *The use of the popular language.* Hinduism was couched in the Sanskrit language which was all Greek to the masses. The Buddha, on the other hand, preached in the language of the people. His practical discourses, preached in the popular language, made a strong appeal to the man in the street and did a good deal in creating national consciousness.

An effective engine of propaganda.

(5) *The Buddhist Sangha* or *the Church.* Perhaps the greatest factor that contributed to the popularity and the growth of Buddhism was the activity of the Buddhist Sangha or the Church. The Buddhist manasteries became the centres of light and learning. The monks and the nuns with their holy lives and high ideals stirred the hearts of the people to the very depths. The Sangha proved the most effective means for the propagation of the truth.

This counted a good deal.

(6) *The personality of the Buddha.* The magnetic personality of the Buddha and the deep human feelings which inspired his teachings counted a good deal. The young Kshatriya prince had renounced all that is dear in life—wealth, kingdom, family. Naturally he was welcomed as a saviour. His arguments were very forceful and his logic irrefutable. He defeated the eminent Pandits of Hinduism in public. This made Buddhism very popular.

Asoka, Malinda, and Kanishka were patrons of Buddhism.

(7) *State Help.* In spite of all these factors Buddhism might have remained a petty sect of Hinduism, had not the state or royal patronage come to its help. It was a mere sect till the times of Asoka who left no stone unturned in raising it to the dignity of a state religion and spreading it far and wide. He himself became a Buddhist and adopted many means to spread it to all the corners of India. His son *Mahendra* became a Bhikshu and his daughter

Sangha Mitra became a Bhikshuni. Their mission to Ceylon was very successful. Asoka engraved the tenets of his faith on pillars and rocks, 'so that where human voice could not reach these stones might teach the people and serve as a beacon light for them.' So due to Asoka's activities Buddhism became the dominating religion of India.

The royal patronage thus received was continued by other ancient kings like Malinda, Kanishka, and Harsha. Their reigns gave a stimulus to the missionary work of Buddhism. Thus we find that it was mainly due to the royal patronage received at the hands of Asoka and others that Buddhism spread into all parts of India.

(8) *Lack of serious rivals.* In its missionary work Buddhism had no serious rivals. Hinduism was not a missionary religion. Christianity and Islam had not yet appeared. Thus Buddhism was free to flow into whichever direction it liked.

In summing up we may quote Havell who remarks: "The success of Gautama's mission must have been due partly to his own magnetic personality and the deep human feeling which inspired his teaching and partly to the fact that he opened wide the doors of Aryan religion and satisfied the spiritual desires of the masses by offering them a religious law easy to understand, accessible to all, free from elaborate and costly ceremonial, raising the social status of the lower orders, giving them their spiritual freedom making the life of the whole community, healthier and happier." Havell's remarks.

SUMMARY

Causes of the spread of Buddhism. (1) *The simplicity of the teachings.*—Buddhism was free from complicated ritualism and so it meant an escape from the tyranny of the Brahmans. (2) *Its spirit of equality.*—It rejected caste system which created social inequalities and treated all alike, (3) *Its power of adaptation*—Buddhism being a code of ethics could suit all places. (4) *The use of popular language*—Buddha preached in the languages of the people and discarded the use of Sanskrit. (5) *The Buddhist Church.* (6) *Buddha's personality*—His magnetic personality and his powerful reasoning were very effective. (7) *State help*——The royal

patronage received at the hand of Asoka, Kanishka and Harsha was the most powerful cause of the spread of Buddhism. (8) *Lack of rivals*—In its missionary spirit Buddhism was unique.

Q. 29. Estimate the effects of Buddhism on the social and the political history of India.
(*P. U. 1935*)

Q. 30. Estimate the most important contribution of Buddhism to Indian life and culture.

THE EFFECTS OF BUDDHISM

Social.

Social and Religious. The progress of Buddhism in India led to the following social and religious results :—

(1) It gave us a popular religion.

(1) Buddhism gave us a popular religion, without any complicated and unintelligible ritual such as could be performed only by a priestly class. It deliberately set itself to appeal to the masses, and it wonderfully succeeded in winning their hearts by its simplicity, its emotional element, its easy ethical code, its use of vernacular language in its scriptures, its popular method of teaching by means of parables, its worship in congregation. It introduced a personal element into religion in the form of a human saviour."*

(2) Introduction of image worship.

(2) Image worship probably came in the wake of Buddhism. It was not a part of the Aryan religion which consisted mainly of sacrifices conducted on open altars. In the Buddhist period many temples sprang into existence ; and images of the gods were housed in them. It is an irony of History that Lord Buddha who revolted against the worship of gods, himself became a god in due course of time and was worshipped. Both the Hindus and the Mahayanists adopted him as one of their gods. The idol worship was probably encouraged by the Greeks—the Ghandhara School of sculpture helped in its spread.

(3) Results of *Ahinsa*.

(3) The doctrine of *Ahinsa* so strongly stressed by Buddhism had a wholesome effect on Hinduism. It emphasized respect for life in all forms. It thus

* J. N. Sarkar—*India Through the Ages.*

militated against the system of sacrifices which involved loss of life. Thus Buddhist propaganda came to have a humanizing effect on Hinduism.

(4) Another new thing given by Buddhism was the monastic system or the organization of religious devotees in disciplined communities or orders.

(4) The monastic Order.

(5) Buddhism led to the growth of a vast literature in the popular language of the people. It was intended for the masses and not for the learned priesthood.

(5) A vast literature.

(6) The finest contribution of Buddhism to Indian life was made in the realm of architecture and sculpture. To-day almost every museum in the world possesses relics of Buddhist art. The whole life story of Lord Buddha was expressed in stone. The Buddhists were the first to dedicate cave temples. Buddhism inspired fresco-painting also. If the chisel was busy expressing the Buddhist ideals of life in stone, the brush did not lag behind. The walls of the caves and the temples were decked with beautiful frescoes which perhaps formed the life work of several artists. The remnants of this art are enough to inspire a person even to-day.

(6) Sculpture, architecture and fresco-painting.

Political Results. (1) Buddhism broke the isolation of India and established an intimate contact between India and the foreign countries. It was India's greatest gift to the outer world. "Indian monks and scholars carried Buddhism to foreign countries from the third century before Christ onwards, and thereafter the converts of these countries looked up to India as a holy land—the cradle of their faith, a pilgrimage to which was the crowning act of a pious householder's life."*

(1) It broke India's isolation.

(2) Buddhism popularized the Indian vernaculars. It made a direct appeal to the primary emotions of its audience. Its simplicity endeared it to the masses who came to look upon it as the religion of the country. Buddhism, in this way, helped in the evolution of the Indian nation and paved the way for a political union of India.

(2) It paved the way for political unity of the country.

* J. N. Sarkar—*India Through the Ages.*

(3) It made Indians. pacific.

(3) It changed the whole history of this country by striking in the hearts of kings and princes a sense of horror of bloodshed and war. It was the Buddhist law that forced Asoka to give up war and make his policy pacific. Ever since that time the Indian nation has been pacific in temperament. It shrinks from shedding blood. It may be noted that unlike some other religions Buddhism never resorted to the sword to gain its adherents. The vivid descriptions of the horrors of war terrified the Indians out of the political life, and the life of war, and this ultimately became responsible for India's political decline.

(4) Martial spirit toned down.

(4) Buddhism thus toned down the martial spirit in the country. This was not an unmixed blessing. Indians discarded martial games and exercises, and consequently fell an easy prey to the study invaders from the north.

SUMMARY

Effects of Buddhism on the social and political life of India. *Social and religious.*—(1) Buddhism gave us a popular religion free from complicated ritual. (2) Introduction of image worship. (3) The principle of *Ahinsa* had a salutary effect on Hinduism. (4) The monastic order. (5) Growth of literature in the popular languages. (6) Contribution of Buddhism to architecture and sculpture. *Political results.*—(1) It established a close contact between India and foreign countries. (2) It popularized the vernacular and paved the way for political unity of the country. (3) It made Indians pacific. (4) It toned down the martial spirit of Indians who fell an easy victim to the foreign invaders.

Q. *31.* Bring out the main points of agreement and difference between Buddhism and Brahmanical Hinduism. (*P. U. 1936*)

POINTS OF AGREEMENT AND DIFFERENCE BETWEEN HINDUISM AND BUDDHISM

Points of Agreement. It has often been suggested that Buddhism was not a new religion. It was a revolt against the ceremonial rituals of the Brahmans and the caste system. It laid before the people a practical code of ethics which was not unknown to the people before. It was a reform movement intended

to purge Hinduism of various vices. It was the old wine of Hinduism in a new bottle. It is, therefore, not surprising that there are many points of resemblance between the two faiths :

(1) The same goal : Nirvana or Mukti.

(1) The final goal of life in both the religions is the same. It is to secure release from the cycle of births and deaths, and thus to achieve *Nirvana* or *Mokshya.*

(2) Laws of Karma and rebirth.

(2) Both Buddhism and Hinduism believe in the law of *Karma* and the transmigration of the soul. In fact in this Buddhism resembles Hinduism most. These are the cardinal doctrines of Hinduism.

(3) No fanaticism,

(3) Both of these faiths are extremely gentle and tolerant. Their history is generally free from fanatical outbursts.

(4) The same ideal of life.

(4) The practical code of morality taught by Buddhism is not at all different from the ideal of Hindu life.

Points of Difference. The two religions, however, differ on important points. These are discussed below :—

(1) The caste system.

(1) A very striking feature of Hinduism is the caste system and the supremacy of the Brahmans. Brahmanism fosters class pride. Buddhism makes no such distinction and treats all alike. It has a more universal and democratic spirit.

(2) The Vedas.

(2) The Vedas form the bedrock of Hinduism while Buddhism rejects their authority.

(3) Existence of God.

(3) Hinduism firmly believes in the existence of one God. Buddhism simply ignores it. It is thus very pessimistic in its outlook while Hinduism is not so.

(4) Buddhism simpler than Hinduism.

(4) The principles of Hinduism as described in the Vedas are very complicated and are, therefore, unintelligible to the common people. The teachings of Buddhism, on the contrary, are very simple and brief and can be easily understood by the masses. Hinduism is abstract and philosophical while Buddhism is practical and ethical.

(5) Personal element.

(5) There is no personal element in Hinduism while Buddhism introduces it in the form of Buddha the Saviour.

(6) Ceremonies. (6) Hinduism laid great stress on ceremonial rites and sacrifices. Buddhism on the other hand was a revolt against these.

(7) The church organization (7) Buddhism was congregational. Viharas and Sangha played a very important part in Buddhism. Hinduism never possessed any church organization like that.

(8) Doctrine of Ahinsa. (8) Though Hinduism believed in the doctrine of *Ahinsa*, yet it never followed it literally. Buddhism lays great stress on this principle of *Ahinsa*—non-injury to living beings. In fact it forms the most important part of its ethical code.

(9) Missionary Spirit. (9) Buddhism is marked by a missionary spirit. It is, therefore, very dynamic and is followed by one quarter of the human race. Hinduism, on the other hand, never sought converts. So it has been always static.

(10) Buddhism was very flexible. (10) Hinduism did not possess the spirit of adaptability. But Buddhism was very flexible and adapted itself to the needs of the countries to which it travelled.

SUMMARY

Hinduism and Buddhism.—*Comparison.* (1) The final goal of life in both the religions is the same—*Mokshya* or *Nirvana.* (2) Buddhism adopted the two cardinal doctrines of Hinduism— the laws of Karma and rebirth. (3) Both of them are tolerant. (4) The ideals of conduct are the same. *Contrast.* (1) Caste system, with the supremacy of the Brahmans is the most striking feature of Hinduism whereas Buddhism preaches social equality. (2) Buddhism rejects the authority of the Vedas which form the bedrock of Hinduism. (3) Buddhism ignores the existence of God whereas Hinduism is based upon an implicit faith in God. (4) Buddhism is free from complicated ritual and is thus simpler than Hinduism. (5) Buddhism has a personal element as Buddha is regarded as a Saviour. (6) Buddhism was a revolt against ceremonial rites and sacrifices on which Hinduism laid great stress. (7) Buddhism was congregational. (8) Greater stress on Ahimsa. (9) Remarkable missionary spirit. (10) Buddhism very flexible.

Q. 32. **Describe the chief political and social causes which led to the spread and decline of Buddhism in India.** (*P. U. 1939*)

[For the causes of spread of Buddhism, *look up* Ans. to Q. 28, *pp.* 79-82.]

THE DECLINE OF BUDDHISM

Although Buddhism gained great popularity with the masses, it was never able to destroy Hinduism. Hinduism continued to exist even when its rival was at its heights. Later when Buddhism deteriorated in character Hinduism rose to a new vigour under the patronage of Hindu kings. Buddhism began to decline. The process continued for several centuries, till Hinduism recovered its old strength and status, and Buddhism completely disappeared from the land of its birth. The following causes contributed to this decline and eclipse :—

Austerity.

(1) **The inherent defects of Buddhism.** Buddhism had started as a simple faith. But with the lapse of time it had become austere and formal. Its strict discipline became a troublesome burden on its followers who now desired an escape from it.

Atheistic tendency.

Besides, Buddhism ignored God while its rival appealed to Him with all the colour and mystery associated with the supernatural. The atheistical tendency in Buddhism turned the masses against it.

Monastic ideal declined.

(2) **Degeneration of the Sangha.** In the course of time many vices grew up in the Buddhist Sangha. The monks forgot their lofty aims, and began to lead a life of comfort and luxury. Monasteries became rich and worldly. The ten commandments were frequently infringed. The life of renunciation disappeared. Thus, as corruption creeped into the Sangha and the Viharas, Buddhism lost its greatest engine of propaganda.

A serious blow.

(3) **Withdrawal of state help.** Buddhism had risen to the status of a world religion through the remarkable enterprise of its royal devotees. The Buddhist monarchs, Asoka, Kanishka and others, had mobilized the resources of the state in the cause of their faith. When they were gone, state patronage was withdrawn from Buddhism. This further hastened its downfall.

The Guptas —patrons of Brahmanism.

(4) **Revival of Brahmanism.** With the advent of the Guptas to political power the revival of Brahmanical Hinduism, which had already started, gained a considerable force. The Guptas were zealous Hindus, and they actively supported the Brahmans, their religion and their language *i.e.*, Sanskrit. Under their patronage Brahmanism regained its old enthusiasm, and led a strong offensive against Buddhism. Brahman thinkers like Kumarila Bhatta and Shankara openly challenged the Buddhist champions to religious debates, and demonstrated the superiority of Hinduism. Thus Hinduism began to recover its lost popularity.

Foreign elements absorbed.

(5) **The assimilative power of Hinduism.** Hinduism has a wonderful power of absorbing other religious forms. It is a synthetic religion containing many virtues found in various other religions. It has enough capacity to imbibe alien religious beliefs and cultures. It was due to this inherent assimilative power that foreigners like the Huns were readily absorbed into its fold. Thus Hinduism continued to gain adherents, while Buddhism declined in numbers, due to its austerity and seclusiveness.

Its significance: Brahmanism gaining popularity.

(6) **The Rise of the Mahayana form.** The later development of Buddhism, the origin and the growth of the Mahayana form, was in itself a testimony to the superior appeal of Brahmanism. The new form resembled Brahmanism so much as to be almost identical with it. With its appearance on the stage the line of demarcation between the two religions became indistinct.

The end.

(7) **The Muslim persecution.** The end was effected by the Muslim invaders of the country who were repelled by the Buddhist pacific way of living. Under their persecution Buddhism disappeared from the land of its birth.

Adaption by invaders.

(8) **Adaption by the Invaders.** The foreign invaders when they became masters of India, adapted Buddhism. They did not believe in its doctrines and principles. They were opportunists who transformed

the religion into a shape which could suit the majority. It was the extreme form of Mahayanism, which did not differ very much from Brahmanism.

SUMMARY

Decline of Buddhism. (1) After the lapse of time, Buddhism became formal and austere. (2) *Degeneration of the monastic order*—the monks forgot the high ideals and became worldly. (3) *Withdrawal of Royal patronage.* (4) *Revival of Hinduism* under the Guptas gave a fatal blow to Buddhism. (5) *The assimilative power of Hinduism.* (6) With the rise of Mahayana form of Buddhism, the distinction between Hinduism and Buddhism became insignificant. (7) Muslim persecution gave the final blow to it.

JAINISM

The Jain tradition ; 23 Tirthanakaras before Mahavir.

It is generally believed that Jainism was founded by Vardhmana Mahavira who also preached in India in the sixth century before Christ. As such Jainism is not older than Buddhism. But the Jains believe that their religion is eternal. From time to time it is revealed to mankind by teachers who appear at regular intervals. They further assert that there were 23 teachers before Mahavira. The first was *Rishabha* who, they assert, is as old as creation itself. The 23rd was Parshva who lived about 250 years before Mahavira.

Parshunath.

It is stated that Parshva's predecessor lived some 84,000 years before him. So it is Parshva, the 23d teacher, who has some historical basis. If Parshva be considered the historical founder of Jainism then Jainism is older than Buddhism. But from the view-point of numerical strength or political importance Buddhism soon surpassed its rival Jainism. (Jains called their teachers 'Tirthankaras').

Nothing is known of the history of the first 22 Tirthankaras. Parshva, the 23rd Tirthankar, is a historical figure. He was the son of a Kshatriya king, Ashvasena of Benares. He renounced the worldly life, at the age of thirty. After performing many penances, he gained perfect knowledge. Then he became the great teacher of truth. He preached about his principles which were non-injury to life in all its forms, truthful speech and abstinence from stealth. He died about 250 years before the death of Mahavira.

Q. 33. Write a short note on the career of Vardhmana Mahavira and his teachings.

VARDHMANA MAHAVIRA AND HIS TEACHINGS

His aristocratic descent.

The career of Mahavira. Vardhmana Mahavira was born at *Vaisali* (27 miles north of Patna) in a

rich Kshatriya family. Through his mother he was related to the ruling princes of Videha, Magadha and Anga. His father Siddharatha was the head of the Lichchavi Clan. His parents died when he was 30.

Renunciation at thirty.

He was brought up in the usual atmosphere of comfort and luxury. But he soon got disgusted with the worldly life, renounced his home and began his career as a wanderiag ascetic, joining the Order of Parshva. For 13 years he lived the life of self-mortification, severe austerities and deep meditation. Then on the tenth of Vaisakha, outside the town of Jrimbhikgrama, near the Parshu Nath hills he attained supreme knowledge.

Founder of a religious order.

Now he appealed as the founder of a religious Order, called the *Nirgranthas, i.e.*, free from bonds. This is the name by which the Jains are known in Buddhist literature. He himself began to be called

'Jina'

Mahavira, i.e., the great hero and *Jina, i.e.*, the 'conqueror'—who had subdued his passions. From this name his sect came to be known as Jainism.

His death.

For 13 years he moved about from place to place in India and taught his doctrines to the people. He preached in the same region as the Buddha and met the same royal personages, Bimbisara, Ajatasatru and the rest. He established a religious order which was open to all friars and nuns as well as lay men both males and females. His death occurred at Pawa near Rajagriha in the modern Patna district. Tradition says that he starved himself to death.

The date of his death is a matter of controversy. Professor Jacobi thinks it occurred in 477 B.C. The date, however, which is generally accepted is 527 B.C.

(1) Final goal of life—Nirvana.

Essentials of Jainism. Mahavira explained to the people that the purpose of life is to liberate the soul from its earthly bondage, *i.e.*, to attain salvation or *Mukti*. How can this earthly bondage be shaken off? This can be achieved by following the three

Three jewels Right faith: Right know-

principles which are known as the three Jewels of Jainism, *viz.*, (1) Right faith. (2) Right knowledge. (3) Right conduct. *Right faith meant a belief in*

the Jinas : Right knowledge the confession of the principles of eventual liberation and of life in all existing things ; and right conduct comprised the commitment to the five vows, namely, not to kill, nor lie, nor steel, to practise chastity and to renounce possessions.

ledge ; Right conduct.

(2) No belief in the creator.

The Jains do not believe that God created this world or exercises any control over it. But they do believe in the existence of a supernatural energy whom they describe as the highest, the noblest and the fullest manifestation of all the powers which lie latent in man.' The Jains believe in the dual personality of man, comprising both the material and the spiritual natures.

(3) Ahinsa

The most striking feature of Jainism is its great emphasis on the doctrine of 'Ahinsa,' *i.e.*, non-injury to any kind of living being, however low may be the state of its evolution. The Jains filter the water they drink, sweep the ground they tread and place a piece of cloth over their mouths so that they should not inhale any germs. They take the utmost precautions not to hurt even a small ant.

It believes that all objectshave life.

Jainism regards all objects, animate or inanimate, as endowed with various degrees of consciousness. Thanks to the wonderful researches of Sir. J. C. Bose we are now in a position to believe this theory of the Jains. Sir J. C. Bose has invented delicate instruments with which he has counted the pulse-beats of plants.

(4) Penances.

Jainism regards severe austerities and discipline of body as necessary for the attainment of the highest spiritual state. Committing suicide by slow starvation is considered even meritorious. That was why Mahavira adopted this mode of ending his life.

(5) Laws of Karma.

The Jains reject the authority of the Vedas and Brahmanas. They recognize the Law of *Karma* as well as the theory of rebirth.

Digambaras and Shvetambaras.

Immediately after the death of Mahavira, the followers of Jainism became divided into two sects—the Digambara sect *i.e.*, those who are clothed in air and the Shvetambara sect, *i.e.*, those who are

dressed in white. So the Digambaras believe in the cult of nudity and do not wear any clothes, while the Shvetambaras wear clothes. The Jains are further distinguished as *Yatis*, *i.e.*, Friars and Nuns, and the Laity, *i.e.*, lay brothers and lay sisters.

Early successes.

The spread of Jainism. The early success of Jainism was very remarkable. It gradually spread over all parts of India. Chandragupta Maurya and Samprati were its devout patrons. Kharavela of Orissa was another illustrious patron. It flourished at Mathra in the Kushan period. It was dominant in Eastern India and in the far South in the times of Harsha.

It was limited to wealthy.

To-day there are about a million and a third Jains in India, living mostly in Rajputana, Bombay, Central India and in the north-west of India. Mostly the wealthy merchants became its followers.

communities in India.

It must be borne in mind that Jainism never became the dominant religion in India nor did it spread abroad, though it has ever remained a powerful sect in this country.

A rich heritage.

Jain Literature and Architecture. Though a small community the Jains have developed a rich store of art and literature. Their religious literature which is written in Prakrit, is very vast. Some of the Jain books are very old. The Jain thought and inspiration can be traced in the literature of the south.

"The beauty of Jainism finds its best expression in architecture, which both in style and content reached its high watermark during the 11th and 12th centuries. The tower of victory at Chitor and the temples of Mount Abu are the best specimens of Jain architecture. There is a famous remnant in the south, Shravana Bengola—'a gigantic statue seventy feet high, carved out of a mass of granite standing at the top of a hill.'

SUMMARY

Life and teachings of Mahavira. Mahavira was born at Vaisali. His father was the chief of the Lichhavi Clan. He renounced the world at the age of 30 and joined the order of

Parshava. He attained supreme knowledge after performing penances for 13 years. He founded the religious order of the Nirgranthas and was nicknamed as Jina—the Conqueror. He preached for 13 years and died at Pawa in Patna district. The path to *mukti* consisted of right faith, right knowledge and right conduct. The Jains do not believe that God created this world. They lay great stress on *Ahinsa* and believe that all objects have life. Performance of penances forms an important part of Jain faith. Laws of Karma and rebirth are accepted by them. There are two sects in Jainism—Shvetambaras and digambaras. The spread of Jainism was limited to the wealthy communities of India. The store of art and literature of Jains is quite rich.

Q. 34. Write a comparative note on Buddhism, Jainism and Hinduism.

JAINISM AND BUDDHISM

Points of Resemblance :—

(1) Both Jainism and Buddhism were off-shoots of Hinduism. They were the products of the same religious ferment that prevailed in the sixth century B.C. (1) Both off-shoots of Hinduism.

(2) Both were reform movements outside the priestly class. Much of their success was due to the patronage of the Kshatriyas. (2) Reform movements.

(3) Both of them reject the authority of the Vedas, condemn the dominance of the Brahmans and abhor bloody sacrifices. (4) Both reject the Vedas.

(4) Both of them believe in the Law of Karma and in the theory of the transmigration of the soul—the main planks of the Hindu philosophy. Both of them believe in the periodical appearance of super-human beings, called the Buddhas and the Jains in Buddhism and Jainism respectively. (4) Laws of Karma and rebirth.

(5) Both lay special stress on the doctrine of Ahinsa, *i.e.*, non-injury to animals. In this case the Jains go even a step further than the Buddhism. (5) Ahinsa.

(6) Both preached equality of men and denounce the caste system. (6) Caste system.

(7) Both depend on the support of their monastic orders. (7) Monastic orders.

Points of Difference. There are, however, fundamental differences between the Jain and the Buddhist theory of religious life.

(1) Position of the laity.

(1) The Jains give the laity a very prominent place in their order while the Buddhists reply mainly on the organized Sangha.

(2) Self-mortification.

(2) Jainism approves of self-mortification which is condemned by Buddhism very strongly.

(3) Different saints and scriptures.

(3) They revere different saints and different scriptures.

(4) The nature of the soul.

(4) Buddhism emphasises the non-existence of the soul as a permanent entity. Jainism believes that not only animate but inanimate things possess souls.

(5) Extent of expansion.

(5) Buddhism soon spread out of India and is still followed by one quarter of humanity. Jainism never went out of India and the number of its followers was very limited.

Jainism a *via media*, between Hinduism and Buddhism.

(6) Jainism retains the ceremonies of the Hindus from which it never cut itself completely. Buddhism strongly condemned the ceremonial ritual. Both Buddhism and Jainism have their roots in Hinduism. *Jainism, so to say, is a* via media *between Hinduism and Buddhism.*

BUDDHISM, JAINISM AND HINDUISM CONTRASTED

(1) Both are sects of Hinduism.

(1) Both Buddhism and Jainism are sects of Hinduism. They are the same old wine of Hinduism poured into new bottles. Both believe in the Hindu doctrines of Karma and the transmigration of souls. But it looks strange to note that Buddhism which spread to be the religion of a great part of the world died in the land of its birth, whereas Jainism though never went out of India remains even to-day a powerful sect in the country.

(2) Both reject the authority of the Vedas, the sacred books of the Hindus.

(2) Both Buddhism and Jainism reject the authority of the Vedas and disapprove of animal sacrifices. All the three, however, believe in the doctrine of Ahinsa—'*Ahinsa parmo dharma*'—but Buddhism and Jainism lay particular stress on it.

(3) Buddhism ignores God.

(3) Buddhism ignores God, Jainism believes in God only partially, Hinduism believes in it fully.

(4) The Jains and the Buddhists have their organized Sanghas which the Hindus do not possess. (4) Monastic Orders.

(5) Both Jainism and Buddhism are characterized by a missionary spirit. They preach a practical code of ethics for the attainment of 'Nirvana.' (5) Missionary spirit.

(6) Buddhism denounces the caste system and proclaims universality while Hinduism is inseparably connected with the caste system. (6) Buddhism denounces the caste system.

SUMMARY

Jainism and Buddhism (Comparison). Both were reform movements and off-shoots of Hinduism. Both rejected the Vedas and adopted the Laws of Karma and rebirth. Both were revolts against the caste system and laid special stress on *Ahinsa*. Both established monastic orders. (*Contrast*) Jainism gives a prominent place to laity and approves of self mortification whereas Buddhism condemns self-mortification and depends on Sangha. Jains believe that everything has life but Buddhism emphasizes the non-existence of soul. Buddhism became more popular than Jainism.

SUPPLEMENTARY NOTES

(1) Before the birth of Lord Buddha, a story goes that Maya was forewarned by a strange dream in which there appeared to descend a white six-tusked elephant which entered her right side. The Brahmans interpreted the dream that the queen would get a son bearing the 32 marks of a great man. Maya's dream.

(2) When the mother and the baby came back to Kapilvastu, Rishi Asita visited them and prophesied that the prince would become the perfect Buddha. Asita's prophecy.

(3) There are ·veral reliable sources of knowledge about the life and teaching of Lord Buddha.

(*a*) *Lalita Vistara* in Sanskrit tells us what a Buddha is expected to be and to do. (*b*) The old Pali works are more reliable—*Tripitaka* or the three baskets : *Vinayapitaka* deals only with the rules and regulations of the monastic order; *Sutra pitak* is a collection of religious discourses of the prince Gautama : *Abbidhamma pitaka* treats of the principles underlying his religious system. Sanskrit and Pali works about Buddha.

(4) Different dates have been suggested for the birth of Lord Buddha. Here we have accepted the traditional Ceylonese date for the death of Buddha *i.e.*, 543 B.C. As he lived for eighty years the date of birth would be 643 B.C. This date is confirmed by the latest view based upon the Hathigumpha cave inscription of Kharvela. According to this inscription the King Kharvela came 178 years after Chandragupta Maurya. We are further told that he came 305 years after a Nanda King, who would thus have reigned in 425 B.C. It was Mahanandin who ruled in 452 B.C. So we conclude that his predecessors Bimbisara and Ajatasatru, both contemporaries of Buddha reigned from 611 to 556 B.C. The controversy of the date.

CHAPTER V

PERSIAN AND MACEDONIAN INVASIONS OF INDIA

(The Pre-Mauryan Age)

INDIA IN THE 7TH CENTURY B. C.

Features of the seventh century.

With the advent of the seventh century Indian history becomes precise and clear. Before this century everything is obscure. Chronology is indefinite. We have enough material to construct a true account of India in the seventh century :—

(1) Great maritime activity.

(1) One of the most striking features of the seventh century was the development of maritime activity of the Indians. India enjoyed a brisk commerce with foreign countries, which not only brought a lot of wealth to India, but also connected her with the rest of the world.

(2) Growth of literature.

(2) This period witnessed the growth of literature and the development of art and formed a part of the later Vedic Age that we have already studied.

(3) Sixteen kingdoms.

(3) We have a clear account of the political history of India henceforth. The Buddhist and Jain texts Anguttara Nikaya and Bhagvati Sutra mention 16 independent states in Northern India, that were often at war with one another. Some of them were monarchies while the others were republics. These states were :—1. Kasi. 2. Kosala. 3. Anga. 4. Magadha. 5. Vajji. 6. Malla. 7. Chedi. 8. Vatsa. 9. Kuru. 10. Panchala. 11. Matsya. 12. Surasena. 13. Assaka. 14. Avanti. 15. Ghandhara. 16. Kamboja. There was no paramount power in India. We may here give a brief description of the most important of these states :—

(*a*) **Kosala.** It was the most important of the states at the time of Buddha and roughly corresponded with modern Oudh. The Sakya territory of Kapila Vastu was included in it. Its capital was Sravasti, one of the six great cities of India. It was a mighty kingdom in the seventh and the sixth centuries before Christ. It conquered the kingdom of Kasi, but was ultimately absorbed into the kingdom of Magadha.

(*b*) **Kasi.** At first the kingdom of Kasi was very powerful. Benares, its capital was one of the greatest cities of India.

(*c*) **Magadha.** Magadha was a rising power in India at this time. The main political interest in this period lies in the gradual rise of Magadha to power. Its capital was Raja Griha which ranked with Benares among the premier cities of India. It was under the Saisunaga dynasty that Magadha began its glorious career.

(*d*) Out of the republics **Vajji** was the most important. It was a powerful confederation of eight tribes of which the Lichhavis took a very prominent part in Indian history. Its capital was Vaisali.

(*e*) Another important kingdom was that of **Avanti**, with its capital at Ujjain,—one of the holiest cities in India. In the life-time of Buddha it was ruled by Pradyota.

(*f*) The Kingdom of **Gandhara** included Kashmir as well as Taxila. In the latter half of the sixth century Gandhara was annexed by the Persians.

Ujjain and Taxila were two famous seats of learning and culture. Later on Ujjain became an important centre of Buddhism.

(*g*) **Vatsa**. The kingdom of Vatsa had its capital at Kausambi near modern Allahabad. Kausambi was also one of the great cities of India.

To sum up, the most powerful states were Kosala, Magadha, Avanti and Kausambi. Out of the republics Vajji was the most important.

The sources for the period are the Puranas of the Hindus and the religious books of the Buddhists and the Jains.

THE RISE OF MAGADHA

Q. 35. Write a short note on the Saisunaga and the Nanda Dynasties.

The Rise of Magadha. Magadha played an important part in the ancient history of India. It first rose to power under the Saisunaga and the Nanda Dynasties. Later on Magadha rose to be a sovereign state under the Mauryas and practically brought the whole of Northern India under one power. In the sixth and fifth centuries it had to struggle for supremacy against Kosala. Moreover Magadha was a centre of the activities of the Buddhists and the Jains.

Magadha rose to power under the Saisunagas.

The Saisunaga Dynasty (642 to 413 B.C.) According to the Puranas this dynasty was founded by Saisunaga, a chieftain of Benares, in 642 B.C. His capital was at old Raja Griha.

Foundation of Saisunaga Dynasty.

Bimbisara (582 to 554 B.C.). The fifth ruler of the dynasty, Bimbisara, was the real founder of the greatness of Magadha. He had matrimonial alliances with many powerful states including Kosala and Vaisali. He conquered Anga even when he was a Crown Prince. He built the town of New Raja-griha

Founder of Magadhan imperialism.

which facilitated the expansion of Magadha eastward and northward. In fact it was he who laid the foundation of the Magadhan imperialism. He is also known as Srinika. He ruled for 28 years from 582 to 554 B.C. Then he retired in favour of his son Ajatasatru. The Buddhist tradition holds that he was murdered by his son Ajatasatru at the instigation of Dev Datta. It was during his reign that Buddha started his career of preaching.

Ajatasatru or **Kunik** (554 B.C. to 527 B.C.). He succeeded Bimbisara in about 554 B.C. His mother belonged to the Lichhavi tribe and his wife to the kingdom of Kosala.

His conquests : Kosala and Vaisali.

He continued the work of empire building begun by his father. He attacked Kosala and annexed it to his kingdom. Then he turned his attention to Vaisali, the capital of the Lichhavis that he annexed to his kingdom after a long struggle.

To keep the Lichhavis in check he built the famous fortress of Patali on the river Son. This little town of Patali was destined to become very famous. Later it was known as Pataliputra. Under the Mauryas it became the imperial city, the capital of the Mauryan Empire.

Mahavira preached in his reign.

The Buddha and Mahavira both preached in his reign. His mother had leanings towards Jainism. But he had no marked attachment to either of these sects. He tried to favour each one of them by turns. Perhaps it was due to this indifference that he became unpopular with the Buddhists. That is why the Buddhist tradition paints him as a wicked man who came to the throne by slaying his father.

(1) Darsaka 527 to 503 B.C.

His Successors. The Puranas tell us that Ajatasatru was succeeded by his own son Darsaka. He ascended the throne in 527 B.C. The Buddhist and Jain traditions wrongly omit him and name his son Udaya, as the immediate successor of Ajatasatru. The Puranic view that Darsaka succeeded Ajatasatru has been corroborated by the discovery of Bhasa's play, Svapnavasavadatta.

Darsaka's reign is not important. Perhaps a Persian expedition led by Skylax visited India during his reign, as a result of which the Indus Valley was occupied by the Persians.

(2) Udaya 503 B.C.

Udaya succeeded Darsaka in 503 B C. His reign is also very unimportant. He shifted the capital to Pataliputra.

(3) Nandi Vardhana and (4) Mahanandin.

According to the Puranas Udaya was succeeded by two rulers, namely, Nandi Vardhana and Mahanandin. They were very unimportant rulers, though their rule lasted for about 82 years. Mahanandin had an illegitimate son, Mahapadma Nanda who usurped the throne and founded the Nanda Dyansty.

The Nanda Dynasty (413 to 322 B.C.). We have many sources of information for the Nanda Dynasty :—the Puranas, the Buddhist and Jain accounts, the Greek accounts, the historical play Mudrarakshasa and the Kharvela inscription. But the accounts given are so conflicting that it is difficult to construct a connected story of the dynasty. According to the Puranas the Saisunaga Dynasty was followed by the nine Nandas (Mahapadma and his eight sons) who ruled for 91 years. But according to Jain tradition the Nanda Dynasty lasted for about 155 years. This period of 155 years is too long and does not fit in with the chronological sheets.

Sources.

Mahapadma Nanda : the founder.

Mahapadma Nanda was the son of the last Saisunaga monarch by a Sudra lady. He is known to be a great military genius, who destroyed all the Kshatriya Dynasties. He extended his empire considerably. He had a large army and a rich treasury which he left to his son and successors. The last ruler of the dynasty was Dhana Nanda who was deposed by Chandragupta Maurya and his shrewd Brahman minister Chanakya in 322 B.C.

The Kharvela inscription.

The Kharvela inscription throws a flood of light on the chronology of the period. It proves that the last two Saisunaga kings, Nandi Vardhan and Maha Nandin are to be considered as Nandas. Two Indian scholars, Dr. K. P. Jaiswal and R. D. Banerji have interpreted the expression 'Nava Nandas' as new or later Nandas and not as nine Nandas

(*Nava* means new not nine). This hypothesis supports the view that the last two Saisunaga kings were Nandas and should be looked upon as earlier Nandas distinguished from the later low caste Nandas.

SUMMARY

Magadha, first rose to power under the Saisunaga and Nanda dynasties. Bimbisara was the real founder of the greatness of Magadha. He was related to the kingdoms of Kosala and Vaisali. He conquered Anga and built the town of New Raj-griha. He retired in favour of Ajatsatru who later on built the fortress of Patali which was later known as Patliputra. The Buddha and Mahavira both preached in his reign. He was succeeded by his son Darsaka in whose reign Skylax, the Persian General surveyed the Indus valley. Udaya was the next sovereign and he was succeeded by Nandi Vardhana and Mahanandin. The illegitimate son of Mahanandi, Mahapadmananda founded the Nanda dynasty. There are conflicting accounts of the Nanda dynasty. Mahapadmananda was a military genius who is said to have destroyed all the Kshatriyas and extended his kingdom considerably. The last ruler, Dhanananda was dethroned by Chandragupta Maurya.

THE PERSIAN OCCUPATION OF INDIA

Q. 36. Give a brief account of the Persian occupation of India. Did it leave any permanent traces in India ? Discuss them fully.

India in contact with Western Asia.

From time out of mind close relations existed between India and Persia. The Aryans in India and Persia had a common language and a common religion in the beginning. Their religious books, the Vedas and the Avesta, resemble in many ways. The various Assyrian inscriptions found at Bohaz Koi in Asia Minor suggest that the people of Asia Minor and Babylonia worshipped the Aryan gods. Certain seals unearthed at Harappa and Mohen-jo-daro resemble those found in Mesopotamia. This implies an intimate relationship between India and those Asiatic countries.

We have evidence to support the contention that in the seventh century before Christ there existed brisk trade relations between India and the countries to her west. India was known to the West as a Golden Sparrow. Commerce linked East and West

long before the development of political relations. This means that India was not so much isolated from the Western Asiatic countries as it is to-day.

Contact with Persia. The Persians were the first to come into contact with India. Cyrus, the founder of the Persian Empire, (558 to 530 B.C.) had extended his conquest right up to the Hindukush mountains. His empire included Gandhara *i.e.*, the modern North-West Frontier of India and Taxila.

Cyrus : 558 —530 B.C.

But the real connection was formed in the reign of Darius who ruled Persia from 521 to 485 B.C. He sent an expedition under Skylax to explore a maritime passage from the mouth of the Indus to Persia. As a consequence of this, Darius was able to conquer and annex the Indus valley to the Persian Empire.

Darius : 521 to 485 B.C. Skylax' Expedition.

This Indian territory was formed into the twentieth Satrapy (province) and ranked as the richest province of the Persian Empire. The Persians enjoyed an annual revenne of 360 Euboic talents of gold (equivalent to one million sterling) from their Indian possessions. Besides, the Persian kings employed the Indian archers in the army. Indian archers formed a contingent of the forces which Xerxes, son of Darius, led against the Greeks. The Persian army contained an Indian contingent at the battle of Plataea (479 B.C.)

The Indian territory formed the twentieth satrapy.

Indian archers in Persian armies.

The Indian Satrapy included Sind and the greater portion of the Punjab on both sides of the Indus from Kalabagh to the sea. There was a constant intercourse between India and Persia and with other countries of the West through Persia. When Alexander invaded India, the Persian Empire extended to the river Indus.

Effects of Persian Occupation of India. There must have been some Persian influence on Indian life and thought as north-western part of India was a province of the Persian empire for some time though we cannot exactly determine the extent of that influence. Some writers discover a good many traces of Persian influence on Indian life whereas

(*Nava* means new not nine). This hypothesis supports the view that the last two Saisunaga kings were Nandas and should be looked upon as earlier Nandas distinguished from the later low caste Nandas.

SUMMARY

Magadha, first rose to power under the Saisunaga and Nanda dynasties. Bimbisara was the real founder of the greatness of Magadha. He was related to the kingdoms of Kosala and Vaisali. He conquered Anga and built the town of New Raj-griha. He retired in favour of Ajatsatru who later on built the fortress of Patali which was later known as Patliputra. The Buddha and Mahavira both preached in his reign. He was succeeded by his son Darsaka in whose reign Skylax, the Persian General surveyed the Indus valley. Udaya was the next sovereign and he was succeeded by Nandi Vardhana and Mahanandin. The illegitimate son of Mahanandi, Mahapadmananda founded the Nanda dynasty. There are conflicting accounts of the Nanda dynasty. Mahapadmananda was a military genius who is said to have destroyed all the Kshatriyas and extended his kingdom considerably. The last ruler, Dhanananda was dethroned by Chandragupta Maurya.

THE PERSIAN OCCUPATION OF INDIA

***Q. 36.* Give a brief account of the Persian occupation of India. Did it leave any permanent traces in India ? Discuss them fully.**

India in contact with Western Asia.

From time out of mind close relations existed between India and Persia. The Aryans in India and Persia had a common language and a common religion in the beginning. Their religious books, the Vedas and the Avesta, resemble in many ways. The various Assyrian inscriptions found at Bohaz Koi in Asia Minor suggest that the people of Asia Minor and Babylonia worshipped the Aryan gods. Certain seals unearthed at Harappa and Mohen-jo-daro resemble those found in Mesopotamia. This implies an intimate relationship between India and those Asiatic countries.

We have evidence to support the contention that in the seventh century before Christ there existed brisk trade relations between India and the countries to her west. India was known to the West as a Golden Sparrow. Commerce linked East and West

long before the development of political relations. This means that India was not so much isolated from the Western Asiatic countries as it is to-day.

Cyrus : 558 —530 B.C.

Contact with Persia. The Persians were the first to come into contact with India. Cyrus, the founder of the Persian Empire, (558 to 530 B.C.) had extended his conquest right up to the Hindukush mountains. His empire included Gandhara *i.e.*, the modern North-West Frontier of India and Taxila.

Darius : 521 to 485 B.C. Skylax' Expedition.

But the real connection was formed in the reign of Darius who ruled Persia from 521 to 485 B.C. He sent an expedition under Skylax to explore a maritime passage from the mouth of the Indus to Persia. As a consequence of this, Darius was able to conquer and annex the Indus valley to the Persian Empire.

The Indian territory formed the twentieth satrapy.

This Indian territory was formed into the twentieth Satrapy (province) and ranked as the richest province of the Persian Empire. The Persians enjoyed an annual revenne of 360 Euboic talents of gold (equivalent to one million sterling) from their Indian possessions. Besides, the Persian kings employed the Indian archers in the army. Indian archers formed a contingent of the forces which Xerxes, son of Darius, led against the Greeks. The Persian army contained an Indian contingent at the battle of Plataea (479 B.C.)

Indian archers in Persian armies.

The Indian Satrapy included Sind and the greater portion of the Punjab on both sides of the Indus from Kalabagh to the sea. There was a constant intercourse between India and Persia and with other countries of the West through Persia. When Alexander invaded India, the Persian Empire extended to the river Indus.

Effects of Persian Occupation of India. There must have been some Persian influence on Indian life and thought as north-western part of India was a province of the Persian empire for some time though we cannot exactly determine the extent of that influence. Some writers discover a good many traces of Persian influence on Indian life whereas

other writers do not admit any influence at all. However, there is one definite thing to be noticed in the existence of Kharoshthi script that was written from right to left and was derived from Aramaic script. This script appears to have been introduced by the Persians and remained current in the North-Western India till the 4th century B.C.

'Kharoshthi Script'

Smith's view.

V.A. Smith is of opinion that the Mauryan art particularly the Mauryan pillars, the style of their architecture and the idea of inscriptions indicate Persian influence. Some writers go still further and suggest that the Mauryas borrowed the idea of an Empire from Persian and the Mauryas were probably of Persian origin. Certainly this is going too far. Havell, on the contrary, holds that the resemblances between the Persian and Indian cultures were due to common traditions and that none imitated the other.

Some minor influences have been accepted by almost all the scholars. Some strange practices that were noticed by Alexander's army at Taxila are traced to Persian influence.

(1) The use of the Persian word 'Satrap' in India is said to have been due to Persian influence. (2) Certain Mauryan practices, particularly the hairwashing ceremony observed by Chandragupta Maurya indicate Persian influence. (3) The practice of lighting the eternal sacred fire, that was followed by Kanishka is also traced to Persian influence.

SUMMARY

Persian occupation of India. India was not isolated from the Asiatic countries in ancient times and there was intimate relationship between Persia and India. Cyrus, the founder of the Persian Empire had extended his conquest right up to Hindukush. Gandhara formed a part of his Empire. Darius another ruler conquered the Indus Valley which formed the twentieth province of the Persian Empire. It was the richest province. Indian archery were employed in the Persian armies.

The extent of Persian influence cannot be determined exactly. One permanent trace is discovered in the existence of the Kharoshthi script in the North-Western India. V.A. Smith remarks that Mauryan art etc., betrays Persian influence,

Havel rejects this view. Some minor influences such as the use of the Persian word 'Satrap,' certain Mauryan practices and the practice of lighting the eternal sacred fire have been accepted by writers.

Q. 37. Give a bird's-eye view of the political condition of Northern India on the eve of Macedonian invasion. Estimate the effects of Alexander's invasion. (*P.U. 1934*)

[For effects of Alexander's invasion, *look up* answer to Q. 41.]

The political condition of Northern India on the eve of Alexander's invasion. At the time of Alexander's invasion the major portion of Northern India was under the Nandas whose seat of Government was at Magadha. It was Dhana Nand, the last sovereign who was the ruler at that time. But the dynasty was on the decline, and Dhana Nanda was a weak ruler. The power of the Nandas did not extend over the North-Western India that presented the sad spectacle of political disintegration. It was parcelled out into a number of kingdoms that were often at war with one another. There was no uniform system of government prevailing in these petty kingdoms. The form of government varied between despotic monarchy and pure democracy. The rulers had no idea of the importance of a buffer state. Every petty state was encircled by enemies. It had become almost an admitted principle that your neighbour is your enemy whereas the alternate one is a friend. However, the internal dissensions among these petty kingdoms and their mutual jealousy facilitated the task of the invader. A brief account of some of these kingdoms is given below :—

Dhana Nand of the Nanda dynasty ruled at Magadha on the eve of Alexander's invasion.

North-western India was split up into many kingdoms.

(1) *Taxila.* It was one of the most famous towns of India and on account of its strategic position, was of immense importance. Its ruler, Ambhi, was a bitter enemy of Porus and had been defeated by him. Taxila was the capital of the kingdom that consisted of the eastern parts of the old kingdom of Gandhara. It was one of the important seats of learning in India, where students from far and near gathered to receive higher education.

Ambhi ruled at Taxila.

(2) *The kingdom of Assakaenies.* This was a very powerful kingdom and maintained a huge army containing 20,000 cavalry, 30,000 infantry, and 50 elephants. Its capital was Massaga, situated to the north of Malkand Pass.

(3) *Abhisara.* It consisted of the whole tract of middle and lower hills lying between the Jhelum and the Chenab. It was an offshoot of ancient kingdom of Kamboja. Its king and Porus were intimate friends.

Porus. (4) *The Kingdom of Porus.* It lay between the Jhelum and the Chenab rivers roughly corresponding with the modern districts of Jhelum, Gujrat and Shahpur. Porus had a huge army of 1,000 cavalry, 50,000 infantry, 1,000 chariots and 130 elephants. The word 'Porus' stands for the Sanskrit word 'Paurava' and it is probable that he was a descendant of Puru line.

(5) *Kathaioi tribe.* It had its capital at Sangala and was celebrated for its courage and skill in warfare.

(6) *The Kingdom of Sambhuti.* It was situated to the east of the Jhelum river.

(7) *Siboi tribe.* They were probably Sibis of Sanskrit literature and lived in Shorkot region in Jhang. Their capital was Shibupura and they had an army of 40,000 infantry.

Several democratic tribes. (8) *Oxydrakoi Kshudrakas.* They inhabited the territory between the Ravi and the Beas and were the most warlike tribe in the Punjab.

(9) *Malloi tribe.* They lived in the valley of the lower Ravi. They had an army of 90,000 foot-soldiers, 1,000 cavalry and 900 elephants.

(10) *Abastanoi tribe.* It was another very powerful and democratic tribe occupying the lower Chenab and had a mighty army consisting of 60,000 infantry and 6,000 cavalry.

SUMMARY

At the time of Alexander's invasion the major portion of India was under the Nandas but North-Western India was politically disunited. Magasthenese mentions about 118 inde-

pendent tribes. Their internal dissensions and mutual jealousy facilitated the task of the invader.

Q. 38. "The importance of the Indian campaign of Alexander has been both exaggerated and underestimated." Discuss it. (*P. U. 1937*)

The importance of the Indian campaign of Alexander. Alexander's invasion of India in 326 B.C. is an event of great importance in Indian history. The date of his invasion is the earliest precise date in history. All chronology in Indian history is measured from 326 B.C. This date, therefore, has been called the sheet-anchor of chronology in India.

The date of his invasion is the earliest correct date known to us.

The ancient Indians seem to have underestimated the importance of Alexander's invasion as they make no mention of it in their literature. Perhaps this did not create any impression on their minds as it was confined to the western part of India. Of course they were right to some extent in ignoring it for Alexander came like a hurricane and his invasion left the heart of India untouched. His invasion did not produce any effect on the social and political life of the country. So viewed from the broader standpoint, it could have no importance for them. It was a mere raid that did not attract the attention of the writers even.

Ancient Indians under-estimated his invasion and made no mention of it. Alexander's invasion was a mere raid.

On the other hand the Greek writers like Arrian, Curtius etc., have exaggerated the importance of the even by devoting page after page to its description. They have described his conquests in minutest detail. For them Alexander was one of the greatest conquerors of the world whereas for Indians he was a mere invader who disturbed the peace of a part of the country for some time and went away, leaving behind horrid memories of a bloody war. He did not lag behind Chengiz Khan and Timur in committing atrocities, but if we were to judge his generalship from the events in India, he does not look to be an outstanding figure. All that he achieved in India was a hard fought victory over Raja Porus—a Raja

The Greek writers exaggerated the importance of the invasion.

of a petty state in the Punjab, with the help of an Indian Raja Ambhi, a bitter enemy of Raja Porus and one who had unhinged the doors of India to a foreigner. It was a victory of a great general over a petty chief in a corner of India. His defeat did not effect the rest of India, much less was it a triumph of the West over the East.

It was wrong for the Indians to ignore it completely for Alexander's invasion shattered the power of the various tribes inhabiting the western part of India and paved the way for political unity that was established by the Mauryas afterwards.

To-day this event has assumed deeper significance as its date enables us to construct the chronological sheet of Indian history. Then, certain writers who came along with him observed the social and religious life of the country and have left behind a distinct account of it. Their writings throw much light on Indian life.

SUMMARY

The date of Alexander's invasion *i.e.*, 326 B.C. is the first precise date known to us. The ancient Indians underestimated the importance of this event. It was a mere raid that produced no effect on Indian life. But the Greeks exaggerated its importance and wrote a detailed account of it. It was not such an insignificant event as should be ignored. To-day its importance is increased as its date enables us to reconstruct the chronological sheet of Indian History.

Q. 39. Give an account of the ivasion of India by Alexander. How far did it influence the political, social and religious life of India ? (*P. U. 1939*)

[For its influence on Indian life, *see under* Q. 41.)

336 to 323 B.C. **Alexander the Great.** Alexander the Great, the son of Phillip of Macedon, became the king of Macedonia in 336 B.C. After conquering the whole of Greece he started on his triumphant military career outwards. Persia was the first to be attacked. He soon conquered it and ascended to its throne at Susa. Then he subdued Asia Minor, Syria, Egypt, and annexed all these territories to his Empire.

Alexander's march towards India. He commenced his march towards India in 330 B.C., and encamped in Seistan. He crossed the Hindukush mountains in April 329 B. C. Then he marched towards Ghazni and Kabul. Afghanistan soon lay at the feet of Alexander. Conquest of Afghanistan,

While he was at Kabul in 327 B.C. Ambhi, the king of Taxila, approached him for help against his enemy Porus and requested him to lead an expedition into India. But before Alexander could cross the Indus river, it was necessary for him to conquer all the hill tribes on the North-Western Frontier of India, in order to maintain his line of communication. So when he arrived at Nikasia (the present site of Jalalabad), he divided his forces into two parts. One part of his army was sent under his generals Hephaiston and Perdikkas as an advance-guard towards India. Ambhi's visit.

With the second division of the army he fell upon the fierce hill tribes who lived in the valleys of Swat and Bajaur. He subdued them and then attacked Massaga, the capital of the Assakenian territory. A stubborn resistance was offered. But when the chief of Massaga was killed, the tribe lost heart and submitted. Subjugation of the hill tribes :

There were one thousand Indian soldiers fighting on the side of the tribe. Alexander tried to win them over to his side but when he found that they tried to avoid him, he ordered a general massacre. This has sullied the fair name of Alexander. Massacre of Massaga.

Then he conquered Nora, Bazira and Aornos. He marched towards the south and met the advance guard which was encamping at *Ohind* on the banks of the Indus. In February 326 B.C. the re-united army of Alexander crossed the Indus river, 16 miles above Attock.

Early successes. The political condition of the Punjab on the eve of Alexander's invasion has already been described above. The independent kingdoms of the Punjab were too busy with their own quarrels to

No national opposition.

think seriously of the common danger. No national or combined opposition was offered, and Alexander was permitted to subdue them piecemeal.

Ambhi and Abhisara surrender.

We have seen how at Kabul, Ambhi had sought the good-will of the invader. When the latter approached the frontiers of India he sent an embassy with rich presents to offer a hearty welcome to him. His idea was to win the assistance of Alexander against his enemy Porus. In this way Ambhi threw open the sluice gates of India. He was occupying a strategical position. He surrendered that to the foreigner. Besides, Alexander and his army were reinforced by a contingent of soldiers that Ambhi gave them. At this startling news, Abhisara, the neighbouring king, also gave way.

Summons to Porus.

These were great victories for Alexander whose spirits now rose high. He naturally expected that his bloodless successes will continue. So he sent summons to Porus, the king of modern Jhelum, to surrender. But Porus, brave and patriotic as he was refused to submit and prepared to fight for the honour of his country.

War with Porus. Accordingly Alexander began his march against Porus. But he soon found a great obstacle – the Jhelum river. The rainy season had already set in and the river was swollen to the brim. Moreover, the opposite bank was guarded by the well-disciplined army of Porus who himself was leading it. This consisted of 30,000 infantry, 4,000 cavalry, 300 elephants and 300 chariots.

Porus' huge army.

For weeks Alexander waited for an opportunity to cross the river, but he could not do so as the army of Porus was very vigilant. At last one day when it was raining very heavily, under cover of the dark night, he marched off to a point some 20 miles up stream. There was a sharp bend here. At this place he stole over to the other side. At day-break, accompanied by 12,000 soldiers, Alexander took Porus by surprise.

The Jhelum crossed.

The battle.

It was here on the Karri plains that the battle between Alexander and Porus was fought. The Indian troops found themselves open to attack from both sides. Porus despatched a portion of his army under his son to meet Alexander, and himself stuck to his own post in order to prevent the main Greek army from crossing the river. The son of Porus was easily overpowered by Alexander. At this Porus advanced to meet the foe. So a fierce battle followed.

Porus fought very bravely and received nine wounds on his body. But the 300 elephants of Porus "maddened by the shower of arrows refused to face the enemy and became a terror to their own side. In the mean time a part of the Greek cavalry attacked the army of Porus in its rear. The Greek tactics succeeded and the Indian army was thrown into confusion. It was completely routed. Porus himself was taken prisoner.

Defeat of Porus.

Porus was brought before Alexander who was struck with wonder at his prowess. On being asked how he would like to be treated, Porus gave a dignified reply to Alexander that he would like to be treated as a king. Alexander then returned all his territory to him and thus by his generosity he turned Porus into a loyal and powerful friend.

Porus' reply to Alexander.

Causes of the defeat of Porus. Porus like a brave man had offered Alexander a very stout resistance. Unfortunately the Indian army suffered a defeat. The following factors were responsible for this result :—

(1) The superior generalship of Alexander.

(1) The superior generalship of Alexander and the better discipline of his army were perhaps the chief causes of the defeat of the armies of Raja Porus. Alexander's masterly strategy was irresistible.

(2) The slippery ground.

(2) The weather had also played its part against the Indians. It had rained heavily the night before the battle, and the rain had made the ground slippery. "The slippery state of the ground prevented the Indian infantry from making full use of their formidable bows which they were accustomed to draw

resting one end on earth." Moreover, the wheels of the heavy Indian chariots got fixed up in the mud and proved ineffective in the battle.

(3) The elephants proved disastrous to Indians.

(3) The elephants could not stand the showers of arrows from the Greek archers. They ran helter-skelter and did as much harm to the friend as to the foe.

Certainly the defeat was not due to any lack of valour on the part of the Indian king. Even the Greek writers pay a glowing tribute to his courage and manliness. Porus, a small hill chieftain as he was, had fought beyond expectations.

Alexander's further Advance. To mark his victory against Porus, Alexander established two cities, Nikaia and Boukhephala. Then he moved down to the east and crossed the Chenab river. He passed by Sialkot. He continued his advance eastwards till he reached the river Hiphasis or the Beas. It was here that his army refused to proceed further.

Altars at th Beas.

He delivered to his followers a stirring speech but it fell on deaf ears. He was forced to give up all ideas of further conquest. So with a heavy heart he ordered a retreat. Alexander set up twelve altars on the Beas to mark the farthest point of his march. All traces of those altars have been lost.

The cause of Alexander's return.

Too much importance has been paid to this unwillingness of Alexander's soldiers to proceed further. No doubt the toil and trouble of the campaign had damped the spirits of his men. But the fact must not be ignored that Alexander had already come away a long distance from the heart of his empire, and that beyond the Beas stretched the empire of the mighty Nandas who were far stronger and powerful than the petty chiefs of the Punjab. An encounter with them might have proved disastrous for Alexander. These considerations were, if not wholly, at least partly, responsible for the decision to retreat.

The river route.

SUMMARY

Alexander's invasion of India. At the death of his father Philip, Alexander became king of Macedon in 336 B.C. After

conquering the whole of Greece, he subjugated Persia, Asia Minor, Egypt etc. Then he turned towards India. On the way he conquered Afghanistan. It was at Kabul that Ambhi met him and invited him to invade India. He sent an advance guard to India and engaged himself in subduing the hill tribes. Then he crossed the Indus at *Ohind* and received presents from Ambhi, Abhisara also surrendered to him but Porus the King of Jhelum decided to oppose him and so a fierce fight took place on the Karri plain where Porus was defeated. He continued his advance eastwards till he reached the river Beas. It was here that his army refused to march further so he ordered a retreat.

Q. 40. Give a short account of Alexander's retreat from the Punjab. What principal tribes did he come across during the retreat ? What arrangements did he make for the administration of the conquered country after his departure from India ? (*Cal. U. 1915*)

Alexander's Retreat. "The retreat of Alexander is as memorable as his march." Despairing of any further conquest he marched back to Jhelum. He appointed Porus as the Viceroy of the territory between the Jhelum river and the Beas river, and himself decided to return to Persia by the river route. He prepared a fleet of 2,000 boats launched it on the upper waters of the Jhelum and began the voyage. An army of 1,20,000 men marched along the banks of the river to protect the fleet.

Stout opposition in the way.

Alexander was not allowed to pass through this part of the country peacefully. On his way he was offered stout opposition by the various democratic tribes :—

(1) The Sibi country was the first through which they passed. The Siboi tribe submitted to him.

(2) The next tribe was Agalassoi which offered resistance and was terribly punished.

(3) But the most stubborn opposition that he had to face was offered by a confederacy of independent tribes, the Mallas, the Kshudrakas and others who were residing along the lower course of the river. Alexander defeated the Mallas before the Kshudrakas could join them. He slaughtered the people merci-

The Mallas and Kshudrakas.

lessly. In this struggle while storming one of the forts, he almost lost his life. The other tribes wisely surrendered to him. A Greek Satrap was appointed in the conquered provinces. Then the fleet went down.

Conquest of Sind. (4) Another king who defied Alexander was Monsi Kanos of modern Sind. He refused to send presents to Alexander when asked to do so, and prepared for resistance. Alexander inflicted a crushing defeat on him. He and his councillors were mercilessly executed. After this the other tribes and cities at the mouth of the river Indus easily submitted. Thus practically the whole of Sind and the Western Punjab came under Alexander's sway.

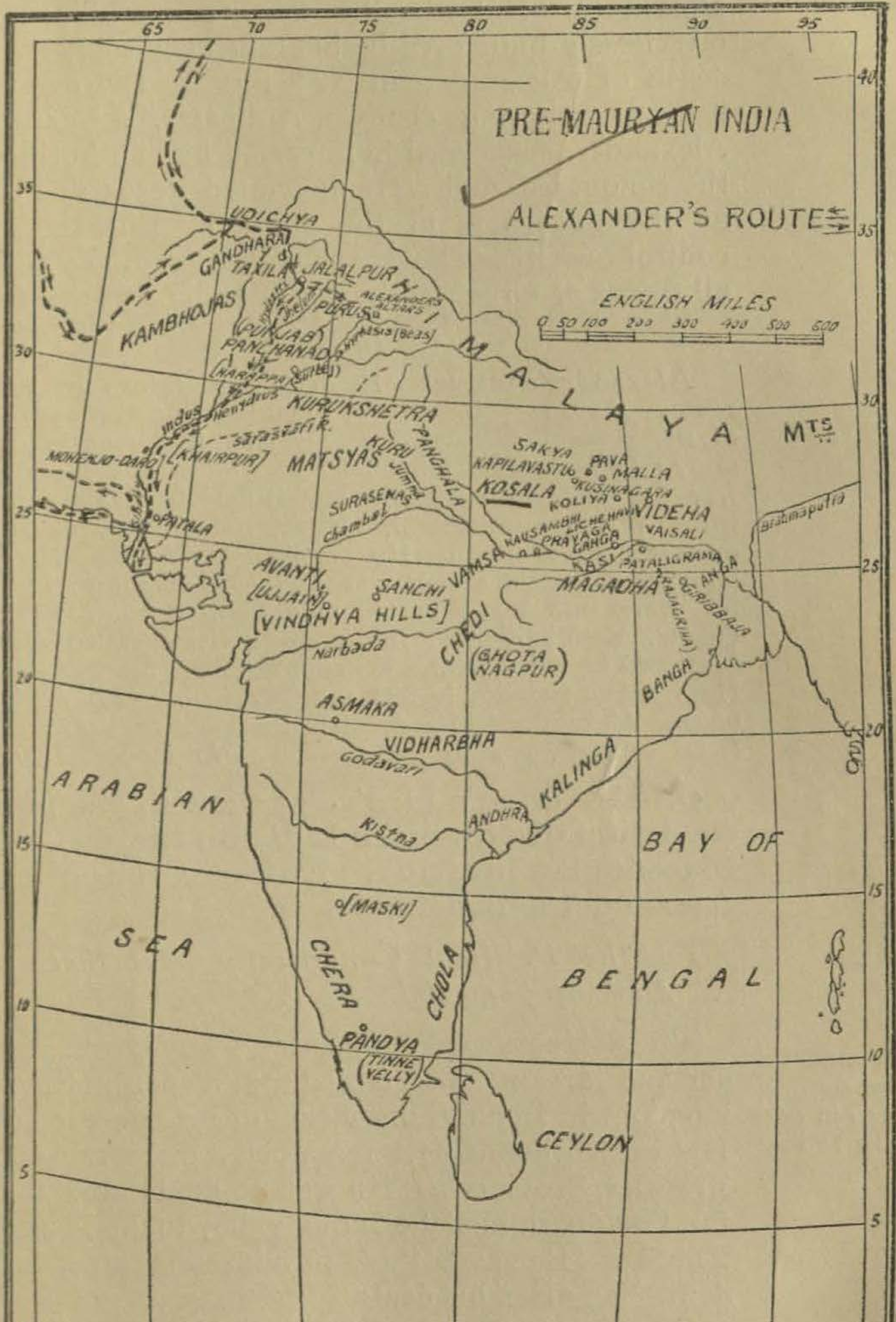
Patala. At last Alexander reached the mouth of the Indus. He halted for some time at Patala which was situated at the apex of the delta. Here he divided his army into three divisions. One division was sent towards Persia by way of the modern territories of Sukkur, Shikarpur, Quetta, Kandhar and Seistan. Another part of his army was sent under his admiral Nearchos along the coast by boat. The third division he led himself and started for Persia through Gedrosia (modern Makran). He reached Susa in May, 324 B.C. and Babylon the following year. Here he died of malarial fever at the age of 33 in 323 B.C. Thus the career of one of the greatest conquerers of the world was cut short by untimely death.

Death at Babylon; 323 B.C.

Alexander's aim. Alexander's mission was to set up a permanent empire in India, and not merely to plunder and return. He in fact wanted to annex India to his empire. This is quite evident from the measures that he took during his conquest. He built towns, new communications and dockyards, and appointed viceroys in the conquered territory. But unfortunately his early death put an end to all his designs.

Phillippos appointed Satrap of India.

Arrangements made for the Administration of the Punjab. Alexander, on leaving the Punjab, had appointed Philippos as the Satrap of his Indian


PRE-MAURYAN INDIA
ALEXANDER'S ROUTE
ENGLISH MILES
0 50 100 200 300 400 500 600
UDICHYA
GANDHARA
TAXILA
JALALPUR
KAMBHOJAS
PURUS
ALEXANDER'S ALTARS
PUNJAB
PANCHANADA
HARAPPA
KURUKSHETRA
Indus
Sarasvati R.
MOHENJO-DARO
KHAIRPUR
MATSYAS
KURU
PANCHALA
Jumna
SURASENAS
Chambal
PATALA
AVANTI
UJJAIN
SANCHI
VAMSA
VINDHYA HILLS
CHEDI
Narbada
CHOTA NAGPUR
ASMAKA
VIDHARBHA
Godavari
KALINGA
ANDHRA
Kistna
MASKI
CHERA
CHOLA
PANDYA
TINNEVELLY
CEYLON
ARABIAN SEA
BAY OF BENGAL
HIMALAYA MTS.
SAKYA
KAPILAVASTU
PAVA
MALLA
KUSINAGARA
KOSALA
KOLIYA
VIDEHA
VAISALI
KAUSAMBHI
PRAYAGA
GANGA
KASI
PATALIGRAMA
MAGADHA
ANGA
GIRIBBAJA
RAJAGRIHA
BANGA
Brahmaputra

Provinces. But when he was gone Philippos was mercilessly butchered by his rebellious soldiers. The death of Alexander in 323 B.C. threw everything into a weltering chaos. Antipater, a general of Alexander, succeeded in imposing his authority over the conquered lands. He appointed Porus and Ambhi as the governors in the Punjab. But the Greek control over these lands was short-lived. By 317 B.C. all traces of Greek authority in India were wiped out.

SUMMARY

Alexander's retreat. He decided to return by the river route. He launched a fleet of 2,000 boats on the upper waters of the river Jhelum and commenced the voyage. A huge army marched along the banks to protect the fleet. On his way he met with strong opposition from the democratic tribes of Siboi, Agalassoi, Mallas, Kshudrakas, etc., but he overcame all of them.. He conquered Sind as well. When he reached Patala, situated at the mouth of Indus, he divided his army into three parts. One division went to Persia via Quetta, Kandhar, etc., the other division sailed along the coast and he led the third division to Persia through Gedrosia. He reached Babylon in 323 B.C. where he died of Malarial fever. Alexander had appointed Philippos as the Viceroy of India, but he was murdered as soon as Alexander left India.

Q. 41. Give a bird's-eye view of the political condition of Northern India on the eve of the Macedonian invasion. Estimate the effects of Alexander's invasion.

For the Political Condition of Northern India ......look up page 103.

Alexander's invasion—a mere episode in Indian history.

The Effects of Alexander's Invasion. Alexander had dreamt of establishing a permanent great kingdom in India. This vision of his came to nothing. His expedition at best remained a mere raid on the Frontier Provinces. He was no doubt able to annex the Gandhara and the Indus valley to the Macedonian Empire. But even these provinces became independent soon after his death.

Alexander came like a hurricane.

So the invasion of Alexander did not produce any effect on the social and political life of India. The heart of India remained untouched. He came like a

storm, stayed in India for 19 months and then went away. The following quatrain may be aptly cited here;

> The East bowed low before the blast,
> In patient deep disdain ;
> She let the legions thunder past,
> And plunged in thought again.

Alexander founded a number of towns namely, (*i*) the city of Alexandria in Kabul region, (*ii*) Boukephala on the place where he had crossed the river Jhelum, (*iii*) Nikaia on the Karri plain. **He founded several towns.**

The Greek art of warfare no doubt was superior, but the Indians paid no heed to it and never tried to imitate it.

Some historians think that Alexander opened up new routes for future invasions from the West. V. A. Smith remarks : "They broke down the wall of separation between the west and the east and opened up four distinct lines of communications, three by land and one by sea." But Havell points out, "Alexander's expeditions did not lead to the opening up of new highways between the east and the west, rather the reverse.' The Persians knew these routes and had occupied India before this. There is no evidence that any Greeks or Europeans followed in the footsteps of Alexander. **He broke down the isolation of India.**

The establishment of the Indo-Greek kingdoms in the neighbourhood of India ensured for a long time an exchange of ideas between India and Europe. The Greeks learnt a good deal of the sciences, arts, philosophy, astronomy, mathematics and medicine from India. Indian philosophy greatly influenced Greek thought and culture. A host of Indians went to Greece and Asia Minor and "there the ideas of east might have percolated." **Exchange of ideas between India and the West.**

Indian philosophy also affected Christianity. But this was not the direct result of Alexander's invasion. This was the outcome of the formation of the Greek kingdoms in the North-West of India.

There was one great effect of Alexander's invasion on the political destiny of the Punjab. It broke down utterly the power of the various free tribes which **It paved the way for Mauryan supremacy.**

were easily conquered by Chandragupta Maurya later on. *Therefore Alexander's invasion indirectly paved the way for the Mauryan supremacy in North-Western India.*

Sculpture ; Gandhara school.

The Gandhara School of Indian art was greatly influenced by Greek models later on. It may be noted here that it was not Alexander's invasion that influenced the Indian art or literature. It was the formation of Greek kingdoms that led to this effect.

Definite chronology.

We have one historical gain in the date of his invasion *i.e.*, 326 B.C. which is the sheet anchor of Indian chronology. Besides the definite earliest date which helps the Indian chronology, the invasion brought in India a number of Greeks who wrote the accounts of that time, and they have become important source of early Indian history.

A critical note on Alexander's invasion.

Indians no mean antagonists.

His invasion can be compared to the raids of Timur and Nâdir Shah. All these left behind horrid memories of a bloody war. The victories of Alexander should not surprise us. They were not due to the fact that Indians lacked valour or heroism, but they were due to the political disunity of the country. He met only small chieftains in the Punjab. If he had met the Nandas, he would have realized the strength of the Indian people. Even in conquering the petty chieftains he experienced great opposition. The Greeks admit that the Indians were no mean antagonists. We know that later on Chandragupta Maurya defeated Seleukos Nikator. That speaks of the military power of the Indians.

SUMMARY

The effects of Alexander's invasion. Alexander's dream of establishing a permanent kingdom in India came to nothing. His invasion at best remained a raid. Alexander came like a hurricane and his invasion produced little effect on the social and political life of India. He established a number of towns *viz.*, Alexandria, Boukephala and Nikaia. Some historians think that his invasion opened up new routes to the east. Havell criticises this view and remarks that all these routes were known to the Persians before. The formation

of Indo-Greek Kingdoms on the ruins of Alexander's empire led to exchange of ideas between east and west. It paved the way for Mauryan supremacy. Later on the Gandhara school of sculpture was deeply influenced by Greek art.

SUPPLEMENTARY NOTE

INDIA IN 400 B. C.

Alexander's invasion of India is important from another standpoint. Along with Alexander came several Greek writers who put down their observations in black and white. It is from the fragments of these writings that we get a detailed picture of the political, social and religious condition of India at this time.

Political condition of Northern India. Politically India was split up into petty states some of which were monarchies while others were republics. These were mutually jealous and warring with one another. Megasthenes remarked later on that there were 118 different tribes. There was no paramount power in India to bind them together in one common rule. We have already mentioned above the various kingdoms and tribes in the Punjab. East of the Beas, in the land of the Ganges and the Jumna, Magadha had risen to an undisputed supremacy under the Nandas who were mighty rulers, had a huge army and a vast treasury.

Political disunity.

Megasthenes mentions 118 tribes.

The Nandas who were ruling at Magadha were very unpopular among the people. They were condemned as low born and irreligious usurpers. The conditions were ripe for a revolution. Chandragupta Maurya took advantage of this growing discontent. He raised a revolt against the Nandas and with the help of his guileful Brahman Minister founded a new empire after destroying them.

Unpopularity of the Nandas.

Social and Economic Condition of India. India in the fourth century B.C. enjoyed considerable prosperity. There was free and ample intercourse between the different parts of the country. The Indians were carrying on a brisk trade inside and outside India. The Arthashastra informs us that the South, as Tamraparni, Madura and Ceylon, supplied gold, diamonds and pearls to all parts of the country. Textile fabrics came from Benares, Madura and Konkan. Coins were in common use at this time but they were of the primitive punch-marked kind.

Brisk trade.

The foreign trade was regulated by ordinances and passports were required for going out and coming into India.

Taxila. Taxila was a great seat of learning. Students from all countries poured into India to study at Taxila. Taxila was the Oxford of India. The Vedas and other arts and sciences were taught here. It was specially famous for its medical school.

Strange customs at Taxila.

Strabo and other Greek historians mention some strange customs prevalent at Taxila :—

(1) The poor parents used to sell their young daughters in the markets where they exposed their bodies to the bidders.

(2) The dead were thrown out to be devoured by vultures.

(3) The practice of Suttee or widow burning was allowed.

(4) The cattle were slaughtered for entertaining guests. Ambhi made a present of 3,000 oxen fattened for shambles.

Dominance of the Brahmans.

Religion. In spite of these strange practices and customs, Brahmanical religion was firmly established. There were followers of Zoroaster and worshippers of fire also ; but they formed only a small minority. The Brahmans as a class were still dominant. Everywhere they were the councillors of kings. This picture of Indian scciety is full of absorbing interest as it has survived till to-day.

CHAPTER VI

THE MAURYAN EMPIRE AND ITS ADMINISTRATIVE SYSTEM

Q. 42. **Explain and illustrate the following remark :—"The advent of the Maurya Dynasty marks the passage from darkness to light for the historian."**

THE MAURYAN PERIOD

A landmark. The sources of pre-Mauryan period are traditional

Advent of the Mauryas. The rise of the Mauryan dynasty to power marks a landmark in Indian history in many ways. With their advent on the stage of Indian history, the curtain of darkness is lifted and once again we are on a surer footing. The political history of India before the Mauryas is obscure and uncertain. We do not possess enough reliable sources to give a true account of the history of the pre-Mauryan period. It does not mean that history of India begins with the Mauryas. Our history can at least be traced back to Mahabharata War which took place in 3140 B.C. and we possess a detailed list of kings from 3140 B.C. upto the Gupta period. For this we have to depend mainly on traditional writings such as Puranas, Mahabharata etc. which give such conflicting accounts that the writers are baffled and are forced to reject their authority. Further these traditional accounts are mixed up with legends and myth and so the task of the scholars is rendered more difficult with the consequence that the political history of the Pre-Mauryan period still remains to be finally recast.

Reliable sources for the Mauryan period.

Reliable sources of information. For the Mauryan period we have several reliable sources of information with the aid of which we have been able to construct an accurate account of the period. Besides Kautalya's Arthashastra and other Sanskrit works, like Mudra Rakhshasa we have the Greek accounts, the

Arrian Curtius, Megasthenes

most important among them being that from the pen of Megasthenes, the ambassador of Seleukos to the court of Chandragupta Maurya. These foreign accounts supplement our knowledge derived from the native accounts. To add to these we possess the imperishable edicts of Asoka engraved on rocks and pillars. These 'sermons in stone' are very valuable sources of information for the period. Buddhist and Jain tradition, too, helps us in preparing the history of the Mauryas.

Political unity leads to historical unity.

Political unity and historical unity. The Mauryas gave political unity to the country and all petty states lost their independent existence. They all rallied under the banner of the Mauryas : This fact is quite significant as the historian can present a connected account of the whole of the country and does not lose his way in the confusing account of petty kingdoms. *Political unity leads to historical unity.*

Chronology becomes precise.

Definite Chronology. Chronology also becomes precise and definite. We are told by Greek writers that Alexander met one Chandragupta while he was in India. This Chandragupta has been identified with Chandragupta Maurya who was an exile at that time. This meeting between Alexander and Chandragupta is of great importance and enables us to solve the chronological puzzle.

The above remarks certainly support the statement that, 'the advent of the Maurya dynasty marks the passage from darkness to light for the historian.'

SUMMARY

With the advent of Mauryas, our knowledge of political history becomes precise and clear. The pre-Mauryan period is quite obscure. For the Mauryans we have many reliable sources with the aid of which their history has been reconstructed. Mauryas established political unity in the country, that led to historical unity. Chronology becomes definite.

Q. 43. **Name the chief authorities for the Mauryan period, and write descriptive notes on each.** (*P. U. 1939*)

Q. 44. Give a short account of the life and reign of Chandragupta Maurya. What original sources of information do we possess for his reign? *(P. U. 1941)*

THE CHIEF AUTHORITIES FOR THE MAURYAN PERIOD

The Greek accounts. There are many Greek writers like Arrian, Curtius, Plutarch and Justin whose writings give us a detailed account of Alexander's invasion. We have also an account of India by Megasthenes, the envoy of Seleukos Nikator to the court of Chandragupta Maurya. Megasthenes's book 'Indika' has been lost but certain fragments have been preserved in the form of quotations by other writers. They are a very precious source and throw much light on the Indian conditions of the period. These foreign accounts supplement the indigenous accounts.

Greek accounts supplement our knowledge derived from other sources.

The Artha-shastra of Kautalya. The most authentic information about the period is derived from the Arthashastra, a treatise on Indian polity (the art of government), written by Chanakya, the Brahman minister of Chandragupta Maurya. It is a comprehensive treatise that deals with almost every branch of the subject of politics. It supports the principle that end justifies the means. It does not deal with the administrative system of Chandragupta Maurya but describes the Hindu theories about administration, law, trade, war and peace. It encourages aggressive wars. In his words, whoever is superior in power shall wage war. It also describes the petty states existing in Northern India at that time.

Kautalya's Arthashastra is a priceless book for this period.

Other Sanskrit Works. The Puranas give us a lot of information about the dynasty. The political drama,, Mudra Rakshasa,' written by Vishakha Datta in about 5th century A.D. also gives us a detailed account of the rise of the Mauryas on the ruins of the

Puranas, Mudras-Rakshasa.

Nanda Empire. Further it sketches the character of Kautalya in a very clear way.

Edicts of Asoka.

Inscriptions. To add to these, we have the everlasting Edicts of Asoka engraved on rocks and pillars They are a portrait both of the man and of his system of government. They enable us to understand his Law of Piety and the ways he adopted to spread it. They are the oldest Indian epigraphic records and also help us in studying the ancient Indian dialects.

Asoka.

The Buddhist Tradition. The Buddhist Tradition, preserved in the chronicles of Ceylon and in other works, supplements our knowledge of the period. Lots of legends have gathered round the personality of Asoka, the apostle of peace and morality, and the most famous member of this great dynasty.

Jain Tradition:—It gives us some information about the reigns of Chandragupta and Samprati who were devoted followers of the Jain religion.

Pillars, monasteries, cities.

The Mauryan Art. This period witnessed a great building activity. The Mauryas were great builders. They built pillars, monasteries, palaces and cities, some of whose remains are still existing. These constitute an important source for the cultural history of the period.

For Life and Reign of Chandragupta Maurya see under Qs. 45-46.

SUMMARY

(1) The Greek accounts of the Mauryan period, particularly Megasthenes' account, supplement our knowledge derived from the native sources. (2) The Arthshastra of Kautalya describes the administrative system that was followed by the Mauryas. (3) Puranas and Mudra Rakshasa are very valuable for this period. (4) Inscriptions of Asoka are an imperishable record of the period. (5) Buddhist and Jain tradition throw much light on certain events of the period. (6) The Mauryan art is an important source for the cultural history of the period.

_Q. 45._ Who was the founder of the Mauryan Kingdom in India ? Give a short sketch of his career.

_Q. 46._ Give a short account the life and reign of Chandragupta Maurya. (*P. U. 1941*)

CHANDRAGUPTA MAURYA (322 TO 298 B.C.)

His origin : a matter of dispute.

Chandragupta the Founder. The founder of the Maurya Dynasty was a young adventurer, Chandragupta Maurya, a scion of the royal Nanda family. His ancestry is not definite. The Puranas tell us that he was the son of a low caste woman *Mura* by name and that is why he was called Maurya. This contention is supported by the evidence of the play Mudra-Rakshasa. In this his Minister addresses him as Vrishala, *i.e.*, Sudra. On the other hand, we learn from the Jain, tradition that he was the son of a daughter of a '*Mayura Poshak*' (keeper of peacocks) and therefore he was called Maurya. This is supported by the fact that we have the figures of peacocks on the bottom of Asoka's pillars.

His early life unknown.

Modern researches, however, show that Chandragupta was a kinsman of the early Nandas and not a low caste man like the later Nandas. We have enough evidence to show that he belonged to a Kshatriya clan, called Moriya, probably ruling in Piphalvana.

There is very scanty information about the early life of this hero. It is, however, known that early in his life he met Kautalya, also known as Chanakya or Vishnu Gupta, a Brahman of Taxila. Chandragupta took his lessons in all the arts of peace and war from him. He became his Prime Minister later on.

Conquest of the Punjab.

Commander-in-chief of the Nanda forces.

His early exploits. Our knowledge of Chandragupta begins when he is in the prime of life, *i.e.*, 25 years of age. He was then the commander-in-chief of the Nanda forces. As the Nanda king was very unpopular he formed a plot to overthrow him. It failed and so he had to run away. It is said that he met Alexander during his exile and persuaded him to conquer the Nanda Kingdom. But Alexander could not go beyond the Beas river.

Alexander's death was a signal for a general disruption of the Greek Empire. The Punjab rose into revolt against its Greek rulers. Chandragupta saw his opportunity and became the leader of the revolt. All the warlike tribes rallied under his flag. With

these tribes he fell upon the Greek garrisons and crushed them. So he became the master of the Punjab in about 322 B.C. In all this he was assisted by his Brahman Minister, Kautalya, who was a past master in statecraft and diplomacy.

Overthrow of the Nandas.

Accompanied by some local chiefs from the Punjab, he now marched upon Magadha, where a revolt had already broken out. With the help of his minister he dethroned Dhana Nanda, the last sovereign of the Dynasty. He slew him and occupied the throne of Magadha. We learn from Mudra-Rakshasa that the downfall of the Nandas was brought about by subtle intrigue, even without striking a blow. We do not know whether this was a bloodless revolution. But certainly intrigue and underhand methods went a long way in bringing about the rebel's success.

Conquest of Northern India.

Thus Chandragupta ascended the imperial throne of Pataliputra. With the vast army at his disposal he conquered every state in Northern India and consolidated them all into a vast empire extending from the Indus to the Ganges and bounded by the Narbada river on the south. Northern India no longer remained split up into petty states but was united now under a strong central government.

305 B.C.

The Invasion of Seleukos. Towards the North Western Frontier he met his rival in Seleukos Nikator. Seleukos was one of the generals of Alexander who after his master's death shared with Antigonos the Asiatic portions of the Greek Empire. At first Antigonos succeeded in becoming the sovereign, but he was defeated by Seleukos Nikator in 312 B.C. By this time Seleukos had established his sway over Asia Minor, Persia, Balkh and Badakshan. He now wanted to repeat the exploits of his master—to reconquer the Indian conquests of Alexander. So in 305 B.C. he led an expedition into India.

Seleukos' defeat.

This invasion by Seleukos is the most memorable event of the reign of Chandragupta Maurya. Seleukos found himself face to face with a highly organized army, personally led by Chandragupta. In the battle

that followed Chandragupta gained a complete victory. A treaty was concluded between the two by which Seleukos agreed to surrender all claims to the Satrapies or provinces west of the Indus. He was also made to cede the provinces of Kabul, Kandhar, Herat and Gedrosia. Besides this he gave his daughter in marriage to Chandragupta Maurya who presented to him 500 elephants.

Significance. The war with Seleukos Nikator and his final defeat is an important event in the History of India. If the victory of Alexander over Poros was a triumph of the West over the East, the disastrous defeat of Seleukos was a greater triumph of the East over the West. Seleukos was not only a petty Hill chief like Poros, but the head of a great portion of the Greek Empire, well established and consolidated. It became clear that a united India will be victorious against any invader, howsoever capable, but a disunited India shall have to meet the fate that Punjab met at the hands of Alexander. But unfortunately the Indians repeated the experiment without ever learning the lesson.

Fruits of victory.

This war with Seleukos led to many important results :—

(*a*) This victory extended the Kingdom of Chandragupta to its scientific frontier, the Hindukush range.

(*b*) Chandragupta became the supreme overlord of the whole of Northern India. His authority was now unchallenged.

(*c*) As a consequence of this clash between the Greeks and the Indians, diplomatic relations were established between the Syrian and the Mauryan Empires. Regular ambassadors were sent from one to the other. Megasthenes was the most important Greek ambassador in Chandragupta's Court. He left behind an account of India which is very valuable for the students of history.

The extent of his Kingdom. Thus we see that Chandragupta had succeeded by dint of his valour in establishing the first historical empire in India. It

included Afghanistan, the Punjab, the United Provinces, Magadha and Bengal. All the petty states north of Narbada were subdued and brought under his imperial sway.

His death : 298 B.C.

The end of a glorious career. Chandragupta Maurya is the first historical founder of a vast empire in India. Out of confusion and disorder he evolved peace and security. He ruled for 24 years during which time he had thoroughly consolidated his empire. His glorious career ended in 298 B.C. when he either died or abdicated.

Jain tradition.

How his reign ended is not correctly known to us. The Jain literature points to us that he became a follower of Jainism. According to this when a severe famine occurred, he abdicated the throne in favour of his son. Accompanied by his Guru Bhadra Bahu he repaired to Mysore where he killed himself by starvation in the approved Jain manner. This theory is supported by two inscriptions of the South which mention that a hill, Chandra-Giri by name, is marked by the foot-prints of Bhadra Bahu and Chandragupta Munipati. As there is no alternative, we cannot but believe the Jain tradition.

He abdicated the throne and killed himself by starvation.

A military genius.

An estimate of Chandragupta. Chandragupta's place in history rests with the greatest rulers of the world. From a mere adventurer he rose to the position of a paramount sovereign of the whole of Northern India right up to the Hindukush mountains. He led a vigorous campaign against the petty states and principalities, and succeeded in creating order out of chaos. His military career was one of unbroken successes. The Nanda king and even the Greek general Seleukos had to bow before him. He was even greater than Ranjit Singh, Haidar Ali or Siva Ji. None of these three was able to establish such a vast empire. From the military point of view he can challenge comparison with Napoleon.

A constructive statesman.

He was not only a military genius but a great constructive statesman. He instituted such a system

of administration that it lasted for a couple of centuries. We are struck with wonder at the efficient running of the machinery of Government in an age when it took months to convey news from one place to another.

He was a beneficent ruler. He worked for the good of his subjects. India saw some of her palmiest days in his reign. *In the end we conclude that Chandragupta was a military genius, a born leader of men, a constructive statesman and a beneficent ruler.*

A benevolent ruler.

SUMMARY

Chandragupta Maurya was the scion of Maurya clan of Piphalvana though some writers describe him as the scion of the royal Nanda family. His ancestry is indefinite and early life unknown. Probably he was the commander-in-chief of the Nanda forces and as such he formed a plot to overthrow the last Nanda sovereign. The plot failed and he had to flee. After the death of Alexander, he conquered the Punjab and then with the help of Kautalya he brought about the fall of Dhana Nand, the last Nanda sovereign. After that he established his sway over the whole of Northern India. Seleukos, one of the successors of Alexander invaded India in 305 B.C. but was defeated by Chandragupta and had to cede to him the whole of Afghanistan. How his glorious career ended is not accurately known to us. According to Jain tradition he abdicated the throne and starved himself to death. He was a military genius, a born leader of men, a constructive statesman and a beneficent ruler.

Q. 47.- **Write a short note on Kautalya's Artha-Shastra.**

KAUTALYA AND HIS ARTHA-SHASTRA

Kautalya. Kautalya, the Brahman minister of Chandragupta Maurya, is also known as Vishnu-Gupta or Chanakya. He was the right-hand man of Chandragupta. He was ugly and deformed ; but he was also very shrewd and crafty. He was a man of iron will and strong determination. He served Chandragupta very loyally, 'with the wisdom of a serpent which prevailed over all the wiles of his enemies.' It is mainly due to his influence and guidance that Chandragupta was able to overcome the Nandas and establish a mighty empire. In fact Kautalya was the king-maker.

Chandragupta's minister.

A very shrewd man.

He himself lived a life of extreme poverty. For the guidance of Chandragupta he wrote a treatise on Artha-Shastra, *i.e.*, Political Theory and Practice.

A treatise on politics.

The Artha-Shastra of Kautalya. It is the oldest, perhaps the only book on political theory in the whole of the Sanskrit literature. It enunciates the principles of state-craft and administration. It is a comprehensive treatise which deals with almost all the branches of the subject of politics. Kautalya is the Machiavelli of India and his Artha-Shastra is 'Machiavelli's Prince.' Both did not believe in moral principles as far as practical diplomacy was concerned. Both were firm believers in the principle that the end justifies the means.

Disputed authorship.

A good deal of controversy centres round the authorship of this work and the date of its composition. Without entering into the controversy we can definitely say that it was composed by Kautalya, the Brahman minister of Chandragupta, in his reign and for his guidance.

It does not deal with the administrative system of Chandragupta Maurya. It rather states the Hindu administrative theories about administration, law, trade, war and peace.

Its political precepts. The Artha-Shastra suggests the establishment of a strong centralized empire, governed by a king with unlimited powers. In fact it teaches the ideal of an empire under an autocrat. He is to be advised by ministers appointed by him. He is expected to show a great respect to Brahmans and his ministers. The ministers are to be called '*Amatyas*.' Important state matters are to be discussed in an executive body of ministers called the '*Mantri Parishad*.' He is, however, not bound to follow the advice of these bodies.

Strong centralized empire.

The main principles of government, central and provincial, are thoroughly discussed in it—administation of a village or town, spy system, finance, civil and criminal law, administration of the army, excise

and shipping. Chandragupta's government was based upon this system. It may be noted here that Chanakya did not believe in the establishment of boards. He believed in the efficiency of a single head.

It encourages aggressive wars. Everybody is to be considered an enemy of the king. A king should not trust even his own son. In such an atmosphere treachery and unscrupulous means are permitted. The king is allowed to break his promises if it suits his interests.

Unscrupulous diplomacy.

The Artha-Shastra thus is a valuable source for the history of the period. It helps us in understanding the conditions on the eve of the Mauryan rule, and the political methods prevalent at that time. It also describes the existence of petty states in India, showing thereby that India was politically disunited. It may be noted that the Artha-Shastra refers to Northern India alone. The South is ignored.

SUMMARY

Kautalya, the author of Arthashastra was the right hand man of Chandragupta. Arthashastra is the only book on political theory and practice in Sanskrit. It is compared to Machiavelli's Prince and it supports the principle that the end justifies the means. It teaches the ideal of an empire under an autocrat and supports aggressive wars. It supports unscrupulous diplomacy.

Q. 48. What light has Megasthenes thrown on the administration of public affairs under Chandragupta Maurya ? (*P. U. 1934*)

Q. 49. Give a brief account of the civil and military administration of India under Chandragupta Maurya. What are the chief sources for a history of this period ? (*P. U. 1938*)

MAURYAN SYSTEM OF ADMINISTRATION

A well-organized autocracy.

Nature of Chandragupta's Administration. The system of administration that the Mauryan King Chandragupta instituted was a very well-organized autocracy. But it was a benign autocracy. The king was not a despot like Darius of Persia. Smith

remarks : " It was a highly elaborate machinery with a full supply of departments managed by carefully graded state officials with well-defined duties." There was a well-equipped army to protect the state. The kingdom was divided into provinces, each under a Viceroy of the royal blood. An efficient system of espionage served as a check on the officials. Village communities enjoyed complete self-government. Crimes were punished very cruelly.

Chandragupta's government challenges comparison with the modern machinery of administration and bears eloquent testimony to the administrative capacity of its founder and his minister Chanakya. Nor was it run according to the arbitrary will of the king.

Havell's view.

E. B. Havell remarks : 'Chandragupta's will may have been the law within his empire, but he was nonetheless a constitutional monarch bound by the common law of the Aryavarta'.

The King.

The Central Government. (*a*) *The King.* In the Mauryan system of administration the king was the central figure, the fountain of all power. He was expected to look after everything in the state. Everything needed his sanction. Thus his task was very difficult. This personal supervision of the business of the state was a great burden upon the king.

A few of his duties may be mentioned here. He went through the correspondence, interviewed his ministers and spies, considered administrative and military measures, scrutinized revenue returns, examined accounts, and took note of the happenings in the country and the town. He had to attend to petitioners personally. The king was heavily-worked. He considered himself as the servant of his people, and he consistently strove for their welfare. " In the happiness of his subjects lies his happiness ; in their welfare, his welfare ; whatever pleases himself he shall not consider as good, but whatever pleases his subjects he shall consider as good." (Artha-Shastra).

(*b*) *The Council of Ministers.* In the task of administration the king was assisted by the council of ministers called the '*Mantri Parishad.*' These ministers were appointed by the king on consideration of personal merit and ability. The Council of Ministers can be likened to the British Ministry. Each minister was in charge of one portfolio or department and was assisted by two Secretaries and a large number of Under-Secretaries and clerks. Each member was individually responsible for the efficient working of his department.

'Mantri parishad' equivalent to British ministry.

But the Council had collective or joint responsibility as well. All important state matters were discussed in the Council. They were decided by the decision of the majority. Resolutions were framed, passed and sealed by the ministers. It was this council which initiated the policy of the government and appointed Provincial Governors, departmental heads and other high state officers.

(*c*) *The Secretariat.* There was a highly organized secretariat for the conduct of state business. There were various departments each under a superintendent. Kautalya mentions about 30 such departments which dealt with all the activities of a modern government, such as education, medical relief, famine relief, irrigation and mining.

Various departments.

The Duties of the Government. The chief duty of the government was the maintenance of peace and order. It protected the subjects against foreign aggressors, and it maintained a competent machinery of justice for deciding their disputes. The law was put down in the Dharam Shastras, and was interpreted by learned scholars. Justice was dispensed with by three scholars and three ministers. The collection of revenue was another duty of the state. Many officials were appointed by the state for this purpose.

Internal and external protection.

The Administrative Divisions. For administrative convenience and efficiency the whole kingdom was divided into four provinces. Each province was placed under the charge of a Governor who generally

Four provinces, Taxila, Ujjain,

Suvarnagiri and Tosali.

was a prince of the royal blood. The Northern Province had its capital at Taxila, the Western Province at Ujjain, the southern province at Suvarnagiri and the eastern province at Tosali. The king sent to the Governors detailed instructions about general policy and administration. A very strict supervision was maintained over these provincial lords.

Districts and villages.

The provinces were further sub-divided into districts and villages. The officer incharge of a district was called *Sthanika* corresponding to modern Deputy Commissioner. The village was under the charge of an officer known as the *Gopa*. He was both the headman and the accountant of the village. He maintained a register which contained a full survey of the social and economic condition of the people. He was expected to supply accurate information to the State.

Highly organized Municipal system,

Municipal Administration.* Megasthenes gives in his book a detailed account of the excellent municipal arrangements which prevailed at the imperial capital, Pataliputra. The affairs of the imperial city were carried on by a committee of 30 members. This committee did all that a municipal committee does to-day. It looked after the roads, medical relief, sanitation, water-supply, public buildings, and gardens. Those who violated the municipal rules were severely punished.

Six Boards of five members each.

In addition to these collective duties the committee was divided into six standing committees or boards of five members each. It may be noted here that modern Municipal Committees also work on the same lines.

An enumeration of the committees with their respective duties will give us an idea of the municipal administration.

(1) The first Board was like a *Board of Labour*. It fixed wages, enforced laws for sound materials and looked after the artisans. It supervised handicrafts.

*Describe critically the Mauryan municipal administration as described by Megasthenes. (*P. U. 1930*)

(2) The second Board watched the interests of aliens and foreign visitors. It looked to their comfort and provided them with accommodation.

(3) The third Board kept vital statistics in a register.

(4) The fourth was a Board of Trade and Commerce which regulated sales, weights and measures. It granted licences to traders who had to pay taxes.

(5) The fifth was a Board of Industries which supervised manufactures and sale of commodities.

(6) The sixth Board collected tithes (a tax of one-tenth) on all goods sold in the city. It was a capital offence to avoid it.

It is supposed that the municipal administration of other big cities such as Taxila and Ujjain, followed the lines of Pataliputra. Kautalya mentions that there was an officer-in-charge of the city called the Nagaraka (modern Executive Officer). Thus, we may conclude that the Indian urban life in the fourth century B.C. was very well-organized.

Fourfold division of the army.

Military Organization. The military was also very efficiently organized. It was in no way inspired by the Greek model. Chandragupta Maurya maintained a huge army directly paid by the State. It was very well equipped and disciplined. The fact that Chandragupta was able to defeat the Greek-general Seleukos Nikator is an eloquent testimony to his military power. His army consisted of the old four divisions, *viz.*, infantry, cavalry, elephants and chariots. It contained about 700,000 men in all, 600,000 infantry, 36,000 cavalry, 9,000 elephants and 8,000 chariots. It was supplemented by a contingent of doctors and nurses.

'Senapati.'

The entire control of the army was in the hands of a '*Senapati*' or Commander-in-chief. He was directly appointed by the king and was consulted on all matters of warfare.

War Office Six Boards:

The administration of the army was vested in a War Office, consisting of 30 members, divided into six boards of five members each. The departments were as follows :—(1) The Admiralty Board in-charge

of the navy. (2) The Board of Transport, Commissariat and Army Service. It included drummers, grooms, mechanics and grass-cutters. (3) Infantry Board. (4) Cavalry Board. (5) The War Chariot Board. (6) Elephant Board.

The army was well-equipped with offensive and defensive weapons. The cavaliers were armed with lances and bucklers while the foot soldiers carried swords, bows, arrows, javelins and shields.

The commissariat and transport department and the admiralty department were Mauryan innovations. Ports, ships and ferries were maintained by the State both for military and commercial purposes.

Roads and ports.

A large number of roads and forts were constructed for military purposes. A great road was constructed which connected Taxila with Pataliputra. It was the forerunner of the modern Grand Trunk Road. There was a net-work of other roads which connected all parts of the empire. Their purpose was mainly commercial. The roads were well-marked by mile-stones. Fruit trees were grown on either side of the roads. *Serais* or rest houses and wells were built to provide comfort to the wayfarers. These were probably looked after by a separate department just like our modern P. W. D.

Serais and wells.

Land Revenue—¼ of the annual produce.

Land revenue. The chief source of income was the land revenue. It was fixed at one-fourth of the gross produce. Besides the land revenue many other taxes and cesses were levied, namely, tolls on merchandise, taxes on liquor and gambling houses, royalties on mines, irrigation, assessments such as water rates, fees on passports and fines.

Irrigation. The irrigation department was the object of special care with the Mauryas. The department measured lands to be irrigated and maintained a system of canals. The peasants had to pay for the water got from them. A rock inscription at Girnar in Kathiawar mentions that one of Chandragupta's Governors, Pushya Gupta, constructed a big lake called Sudarshana. It is said that Asoka completed it.

Sudarshana lake.

Administration of Justice. In civil cases the Hindu Law as embodied in the Shastras was administered. The criminal law was very severe and was sternly administered. A large number of offences, even petty ones, were punished by mutilation of limbs and death. Judicial torture was used to extort confessions. The principle laid down was 'that those whose guilt is believed to be true shall be subjected to torture. There were 18 kinds of torture including seven varieties of whipping. Such a harsh criminal law appears inhuman to us. But it had the good effect of maintaining order. Moreover, according to Megasthenes, there were very few crimes. Thefts were very uncommon. So much so that people left their doors unlocked. The lowest court was the *Panchayat* in the village. In addition to this the government established a series of courts with mixed judges familiar with various Shastras.

Severe criminal law.

Panchayats and mixed courts.

Espionage. There was a highly organized system of espionage equivalent to the modern C.I.D. system. A large number of reporters or spies were maintained by the state in order to check corruption among the officials and to keep in touch with the distant provinces. Megasthenes testifies to the ability and faithfulness of these spies. This secret service was really very efficient. Women of "easy virtue" were also employed as spies. 'Cipher writing was used and the services of courier pigeons were enlisted.' It is clear, therefore, that a system of spies was efficiently and elaborately organized.

Highly organized system of espionage.

SUMMARY

The Mauryan system of administration was a well-organized autocracy though Havell considers it constitutional monarchy. The king was the pivot of the whole administrative machinery and supervised much of the business personally. The king considered himself as the servant of the people and was always ready for the public weal. He was advised by a Council of Ministers, 'Mantriparishad', who were appointed by the king. Each minister was responsible for his portfolio. There was a highly organized Secretariat, containing about 30 departments. The whole kingdom was divided into 4 provinces,

each under a Governor who usually belonged to the royal family. The province was further sub-divided into districts and villages. The head of the district was 'Sthanika' corresponding to the Deputy Commissioner of to-day. The chief officer of the villige was 'Gopa' who combined the duties of the Headman and Patwari of to-day.

Megasthenes gives us a detailed account of the municipal administration of Pataliputra, which served as a model for others. A committee of 30 members looked after the local affairs of the town. This was sub-divided into 6 boards of 5 members each, and each one of them was responsible for one thing.

The military was also very well organized and its administration was under the War Office, consisting of 30 members and sub-divided into six boards. Each board looked after one department. A large number of forts and roads were constructed for military purposes.

The main income of the state was the land revenue that was fixed at ¼th of the gross produce. The irrigation department maintained a system of canals and measured land to be irrigated. A water rate was charged from the benefitting peasants.

The criminal law was severe and sternly administered. There was a highly organized system of espionage, corresponding to the modern C. I. D.

Q. 50. Write a short note on the life of the people during the reign of Chandragupta Maurya.

LIFE OF THE PEOPLE UNDER THE MAURYAS

India : a land of villages.

Life in general. Megasthenes and the other Greek writers speak very highly of the people. Most of the people lived in the villages as they do now. Their lives too were not much different from the life of a modern Indian villager. On the whole they were quite happy and contented. Their villages were self-sufficient. The Greeks wondered at the 'fertility of the soil, magnitude of the rivers, the richness and variety of the minerals, the vegetable and the animal world in India.' There were enough of fruits and other necessaries of life. People were very fond of gold ornaments and precious stones. There was all-round peace and prosperity.

Prosperity.

High moral tone.

'They possessed a noble simplicity of character and marked intellectual powers. The moral tone of society

was very high.' 'An Indian has never been convicted of lying,' so the Greeks tell us. "They are not litigious. Witnesses and seals are unnecessary. When a man makes a deposit he acts on trust. Their houses are usually unguarded." These are eloquent commendations of the high character and the virtuous living of the Indians of that period. The state appointed special officers, male and female both, to look after the morals of the people.

Customs and Manners. The custom of *Sati* among women was not very common. It was rather confined to Taxila and to the Kathaei of the Punjab. Slavery was unknown. People were generally literate. Dancers, singers, and actors were very popular among the masses.

Sati.

Slavery

Social Classes. The people were divided into seven classes : (1) Philosophers. (2) Cultivators, (3) Herdsmen and hunters who lived nomadic lives in the jungles. (4) Traders and artisans. (5) Warriors. (6) Secret inspectors. (7) Counsellors. This division is based on the observations of Greek writers.

Seven classes.

The country at that time as now, was mostly agricultural. The agriculturists were exempt from military service. The state had the duty to protect the property of the people, *i.e.*, land. It is believed that even during the days of war, the agriculturists were never disturbed or ravaged and they continued their work regularly.

Life of the Emperor. The emperor lived in a luxurious and grand style. The royal palace was very imposing. Megasthenes remarks: "It is far more grand than the palaces at Susa and Ekbtana". There were beautiful parks and artificial lakes in it which added to the charm of the view. The furniture and the decorations of the palace were very costly. Domesticated peacocks, parrots and other animals were the objects of royal amusement. The palace was chiefly made of wood, and the king used gold basins or copper ones studded with precious stones,

Grand style.

and carved chairs and tables for his furniture. The emperor lived a very luxuriant life. He generally wore the robes of fine muslin embroidered with gold and purple. He appeared in public either on elephant back or with gorgeous trappings, or the palanquin with dangling pearls, or even on horseback.

Four public appearances,

The king appeared in public only on four occasions namely, (1) at the time of war, (2) hunting expeditions, (3) sitting in his court as a judge, and (4) of offering sacrifice. In state processions he appeared either in a palanquin or on an elephant. An atmosphere of caution and suspicion enveloped his daily routine. In the palace he was guarded by a body-guard of foreign women. To avoid assassination he never slept in the same room on two consecutive nights. His birthdays were observed with great festivities.

Pataliputra.

Towns. There were many beautiful towns in India in those days. Here we may briefly describe the imperial capital, Pataliputra. It was a magnificent town built on the confluence of the Sone and the Ganges. It had the shape of a parallelogram, and was about nine miles in length and more than one and a half mile in breadth. It was surrounded by a huge wall of bricks with wooden pallisades in which there were 64 gates and 570 towers. It was protected by a deep moat, 600 ft. in width, which was filled with water from the Sone river.

"Towns were numerous. Civic life was thoroughly regulated. The art of fortification was well-understood. Houses were generally built of wood in the towns near the rivers but of brick and mortar in the towns situated on elevated sites. Agriculture was assisted by artificial irrigation. Crafts were numerous, specially those of metals and textiles. Drinking, gambling and prostitution were all controlled and were made to yield revenue"*

Chandra-gupta Maurya's

Conclusion. In the end we may remark that the reign of Chandaragupta Maurya was a golden period in Indian history. The whole of Northern

* Ved Vyasa—*Ancient India.*

India was under a very efficient and centralized government. There was peace and prosperity in the country. India's prestige was raised in the eyes of the foreigners. The various arts were developed. Architecture and sculpture attained a very high level of excellence. Trade and commerce flourished which made the people rich. Splendid universities were established at Taxila, Ujjain, Nalanda. reign, a golden period in Indian history.

SUMMARY

Most of the Indians lived in villages and led happy and contented lives. There was all round peace and prosperity. The moral tone of the society was very high. In the words of a Greek writer an Indian was seldom accused of lying. The houses remained unlocked. Special officers were appointed to look after the morals of the nation. There was a notable amount of literacy among them. The people were divided into several classes. The king lived in style. The king made public appearance on four occasions. He had a special body-guard of women to protect him. There were a large number of beautiful towns with well regulated civic life. Chandragupta Maurya's reign was a golden period in the history of India. Art and literature, trade and commerce, flourished.

BINDUSARA (298—273 B.C.)

Bindusara. Chandragupta was succeeded by his son Bindusara in 298 B.C. The Greek writers call him by the name of *Amitrachates* or *Amitraghata* which means 'the slayer of enemies'. This title suggests that he must have had a successful martial career. Our information about the reign of Bindusara is very scanty. Even the Greek writers do not tell anything about him. Still it may be definitely said that he ruled for 25 years the vast empire which he inherited from his father. Accession 298 B.C.

His Conquests. We know that the extent of Chandragupta's empire was bounded by the Narbada river on the south and that of Asoka's empire extended over the whole of India except the Kalinga territory. But when Asoka ascended the throne his empire included the south. Who conquered the south then ? Our inference is that Bindusara must have conquered it. This view is supported by the Jain writer, Hem Chandra, and the Tibetan historian, Tara Nath. They inform us that Chanakya destroyed the kings of 16 towns and made Bindusara " master of all the territory between the eastern and the western seas". Conquest of the South.

It is said that in the reign of Bindusara the city of Taxila broke into revolt. His son Asoka was sent to put down the

rebellion. But when the prince went there, the people submitted without striking a blow.

Diplomatic relations with foreigners.

Diplomatic relations. Like his father Chandragupta he continued friendly relations with the neighbouring Greek kings. The Greek king, Antiochos, the son and successor of Seleukos sent to the Mauryan court an envoy named Deimachos. Philadelphos, the king of Egypt, also sent an envoy named Dionysius. Both of these envoys wrote an account of India but unfortunately those accounts have been lost. There is a story to the effect that there was a friendly correspondence between the Indian and the Greek kings. According to this story Bindusara requested Antiochos to send him sweet wine, dried figs, and a Greek philosopher. The latter sent him figs and wines but regretted that a Greek could not sell a Greek philospher.

The Tibetan historian Tara Nath tells us that Chanakya continued to be the Prime Minister of Bindusara. Bindusara died in 273 B.C. and was succeeded by his son Asoka.

Bindusara eclipsed Chandragupta and Asoka.

A critical note on Bindusara. It is said that he did not possess a strong personality and that his reign was not very illustrious. But this is not the correct view. At least his valour and millitary power deserve our appreciation. We now know that he added the whole of the Deccan to the Mauryan Empire. It is not an ordinary achievement. It so happens that he comes in between two great personalities, that of his father Chandragupta and that of his son Asoka. His obscurity is mainly due to this fact. Chandragupta and Asoka both eclipsed him.

CHAPTER VII

ASOKA AND THE GROWTH OF BUDDHISM

Asoka, or Piyadasi, as he is called, is the most brilliant figure in ancient history of India. His reign marked a new epoch in Indian history. He gave a new tone to Indian life—a tone that persists till to-day. The mission that he carried out in his life time has immortalized his name. The pillars that he erected are inimitable monuments of the Mauryan art.

Asoka—the most brilliant figure in Indian history.

Sources for the reign of Asoka. Our main source of information for Asoka's reign lies in his immortal inscriptions engraved on rocks, pillars and caves. ' These sermons in stone are a sort of autobiography of the emperor.* Our information derived from the inscriptions is supplemented by literary traditions. There are two types of traditions—Ceylonese and North Indian. The North Indian tradition is embodied in such books as *Asokavadana* which is regarded by some scholars as more reliable than the Ceylonese traditions. The Ceylonese tradition is contained in the Dipavamsa and the Mahavamsa of the fifth century A.D. This also deserves a respectful consideration.

(*a*) Asoka's edicts.

(*b*) Literary tradition.

Q. 51. Write a critical note on Asoka as man and monarch. *(P. U. 1937)*

THE LIFE OF ASOKA (274-236 B.C.)

Early life of Asoka. Asoka succeeded to the imperial throne of Magadha in 273 or 274 B.C. after the death of his father Bindusara. Very little is known about him before his accession to the throne. According to the Puranic tradition he was born in about 295 B.C. He received the usual training in the arts of peace and war. Under his father he served as a Governor, at first of Taxila and later on of Ujjain. Thus he received his political training. He was in Ujjain when the news of his father's illness was conveyed to him. He hurried to Pataliputra and on the death of his father succeeded to the throne. He was 21 at this time. Some scholars say that he

Accession : 274 B.C.

He had received political training as Governor of Taxila and Ujjain.

* R. K. Mukerji—*Men and Thought in Ancient India.*

over-rode the claims of his eldest step-brother Susima. His formal coronation took place four years later in 270 or 269 B.C.

Coronation : 270 B.C.

The fact that Asoka's coronation was delayed by four years has been explained by the Buddhist stories and traditions in a strange way. They tell us that Asoka had a disputed succession and that he came to the throne through a pool of blood by killing some 99 brothers. They tell us that Asoka was the vilest of kings. He is said to have massacred a great number of women for breaking the branches of a tree known as 'Asoka' tree. In a prison established by him, he used to punish the culprits with inhuman tortures. But whatever we know about Asoka does not permit us to believe these stories. It is more probable that it is an invention of the Buddhist monks who intended to bring out by contrast the piety of his later life due to the influence of Buddhism. Asoka did not kill his brothers as we have the evidence of inscriptions that he took great care of all his brothers and sisters later. So this fratricidal story has no foundation. (*Cf.* Ajatsatru's parricide).

Buddhist explanation of the delay.

K. P. Jayaswal has explained this delay in a more convincing way. He explains that the coronation ceremony oath could not be taken before the completion of the 24th year.

Jayaswal's view.

At first Asoka was probably a worshipper of Shiva and in some ways a Magian as he believed in the fire-cult. He took delight in hunting expeditions, and he freely took flesh diet. So far there was nothing in his life that could win for him eternal fame or entitle him to greatness.

The Kalinga War—a turning-point in the life of Asoka.

The Kalinga War (262 or 261 B.C.). About eight years after his coronation came the turning point of Asoka's life—the Kalinga War. Asoka's empire included the whole of India, excluding the Kalinga territory (modern Orissa). So he felt a desire to round off his empire by conquering it. In 262 B.C. he invaded Kalinga. His enemy offered him a stubborn resistance, and the war proved to be

unusually bloody. Asoka had to push on the operations with greater vigour and severity. At last he completely routed them. 100,000 persons lay dead on the battle-field and a greater number were taken captive. Thousands were wounded and distressed.

Asoka annexed the kingdom. But the horrors that he had witnessed in the battle and the agony of death that he heard struck remorse in his heart. Feeling of bitter repentance welled up in his heart. He was convinced that war was a great evil. In this hour of victory, instead of boasting of his valour, he vowed never to wage a war again and well did he keep his vow throughout his life. " The war drum was completely silenced." On the contrary, he now determined to conquer people not with the sword but by winning their hearts by the Buddhist Law of Duty or Piety. Henceforth, his conquest was to be that of morality (Dharma-Vijaya). The whole tenor of his life was changed. The Kalinga war therefore may be regarded as the turning point in Asoka's career.

It struck remorse to his heart.

'The war drums were silenced for ever.'

N. B. Asoka always described himself in his inscriptions as *Devanampiya, i.e.*, the beloved of gods or His Sacred Majesty His other title is Piyadasi, *i.e.*, of gracious look. The name 'Asoka' is recently discovered in an inscription at Maski. But it often occurs in literature and in the inscription of Rudradaman.

'Devanampiya' or 'Piyadasi'.

His conversion. In Rock Edict XIII Asoka himself narrates the story of his conversion to Buddhism. From this we learn that for two and a half years before the Kalinga War he was an *Upasaka i.e.*, a lay disciple of the Buddhist faith. His religious teacher was Upagupta who was a devout Buddhist. After the Kalinga War, the horrors of which had deeply touched his heart, his faith in Buddhism, as a religion of non-violence, increased. Then he joined the monastic order as a *Bhiksugatika* and not as a Bhiksu. Now he became a very zealous follower of Buddhism.

Asoka became a Bhikshugatika.

The Royal Pilgrimages. Then, accompanied by his Guru Upagupta and with a mighty army. Asoka started on a pilgrimage of all the holy places connected

Asoka's visit to sacred places of Buddhists.

with the life of the Buddha, the Enlightened One. He visited the *Lumbini garden*, the Buddha's birth-place ; *Kapilvastu*, the scene of his youth and renunciation ; *Bodh-Gaya*, where he became the Buddha ; *Sarnath*, where he set the wheel of Law turning ; *Sravasti* where he mostly lived and taught and lastly *Kusinara*, where he attained his Pari-Nirvana. He founded memorials at the places. He set up a pillar at Lumbini on the spot where the Buddha was born. This pilgrimage increased his zeal for Buddhism.

He gave up flesh diet and hunting.

Changes in his private and official life. When he became a zealous follower of Buddhism after the Kalinga War, his life, both private and official, underwent notable changes. He ordered (Rock Edict I) that instead of " many hundred thousands of living creatures which were daily slaughtered to make curries in the royal kitchen only three living creatures should be slaughtered, two peacocks and an antelope, the antelope not always." He further ordered that "in future even these three creatures should not be slaughtered." Later on he issued a long list of animals which no one could kill. He gave up the tours of pleasure, hunting and other similar amusements, and took to religious tours to help the people to a better life.

He issued edicts to spread the principles of Buddhism.

Now he began to issue edicts which were inscribed on rocks and pillars. His object was thus to improve the moral tone of the people. He appointed special officers, called Dharma Mahamatras, to look after the morals of the people. Hospitals were built for men and animals ; gardens and rest houses were opened. Missionaries were sent to foreign countries to deliver to them the message of the Buddha.

(*i*) He was the father of his people.

His ideal of Kingship. Asoka proclaimed his own ideal of kingship through his edicts. In Kalinga Edict, I, he explained the paternal principle of his government : " All men are my children, and like their father it is my first duty to promote their happiness and moral well-being here and hereafter."

In this pillar Edict IV he directs his officers to treat his subjects with the love, tenderness and care with which a nurse treats a child. In Rock Edict IV, the King proclaims : "I am ready to do people's business in all places. I have commanded that immediate report must be made to me at any hour and in any place because I never feel full satisfaction in my efforts and despatch of business. For the welfare of all folk is what I must work for."

(*ii*) He was accessible at all times.

Thus we find that he was really the servant of the people. Day and night he worked for their welfare. According to Aristotle the purpose of the State is "the good of the people." In the history of the world perhaps there is no instance of a nobler king than Asoka who always sought the moral and material happiness of his people. In Rock Edict X he declares that the true glory and fame of a king do not rest upon the physical extent of his dominion but upon the moral progress he can help his people to achieve.

(*iii*) He was the servant of the people.

Asoka's Government. He did not confine his attention only to humanitarian activities but closely supervised the working of the administration also. He created a new department for the spread of the Dharma as defined by him, and appointed new officers called Dharma Mahamatras to look after the morals of the people.

Dharam Mahamatras.

Extent of Asoka's Empire. His empire extended from the Hindukush mountains to Bengal, and from the Himalayas to the borders of the Tamil kingdom. Probably the kingdom of Kamarupa or Assam lay outside his empire. The far south was occupied by the feudatory tribes as the Andhras and the Bhojas, who were not directly under Asoka.

Last Days of Asoka. Our information about the last days of Asoka is not so precise Various theories have been advanced on the point. Some say that in his old age he became a zealous devotee of Buddhism and granted large sums of money to monasteries. There is another view which informs us that he renounced the world and became a monk. These views

Asoka died in 236 or 232 B.C.

appear to be wrong because he continued issuing edicts right up to the end. He died in 236 B.C. (Some suggest 232 B.C. as the date of his death.)

An estimate of Asoka.

An Estimate of Asoka. Asoka, the Great, the Messiah of peace, and the zealous patron of Buddhism is one of the most towering personalities in the history of the world. "No figure in ancient India is more familiar to us and none leaves a more abiding impression of a great personality than this Mauryan Emperor." He is great not only as a great king and administrator but also as a great peace-maker and religious reformer. But his greatest fame rests on the fact that he tried to banish war from the world and to deliver a message of peace to humanity. His ambition was not to rival an Alexander or Changez Khan but to make a conquest of the hearts of millions of people by the Law of Piety. To this day he is remembered as one of the greatest followers of Buddhism. He worked day and night for the welfare of the people and personally supervised the working of the administrative machinery. Thus he was not a mere visionary or an idealist. He was intensely practical. He himself practised what he preached.

His Empire was based on Right and not Might.

Asoka's place in History. Asoka occupies a unique place in the history of the world. He based his empire upon the principle of *Ahinsa* of non-violence, universal peace, peace between man and man and between man and every sentient creature. At the same time he was extremely tolerant and liberal. He was perhaps the greatest apostle of peace and morality.

Apostle of Peace and Morality.

He is often compared with Constantine and St. Paul. He is truly worshipped as a great saint. Havel remarks : "If sanity of thought, uprightness of character and love of humanity can be reckoned among the highest qualifications of sainthood, even the narrowest sectarian need not grudge him the honour."

He considered war as an evil.

If the world had learnt the massage of the Buddha and the ideal of Asoka, the pages of its history would

not have been blackened by a description of the monstrous wars. There would have been no wars due to religious fanaticism, national patriotism, or aggressive imperialism.' We would have heard not of war memorials but of peace memorials. Fabulous sums of money would not have been wasted on armaments and poisonous gases, but would have been usefully spent in removing the ills of society and the misery of human life. The world would have been a happier place. Regarded from this standpoint Asoka may be called the pioneer of the spirit that led to the birth of the League of Nations.

SUMMARY

Asoka, son of Bindusara ascended the throne in 273 B.C. He had received political training as Governor of Taxila and Ujjain. His coronation took place in 269 B.C. In his early life he was a worshipper of Shiv and took delight in hunting expeditions. In 262 B.C. came the Kalinga War that proved the turning-point of his life. The slaughter of men in the war affected him so deeply that he vowed never to wage a war. He determined to conquer people by winning their hearts by Law of Piety. Under the influence of Upagupta, he turned a Buddhist and after the Kalinga War he became an ardent Buddhist. Asoka paid a visit to the sacred places of Buddhists. He gave up flesh diet and hunting. He, then, issued edicts to spread the principles of Buddhism. His attitude towards his subjects was paternal. He was accessible to people at all times. He died in 236 B.C. It is said that in the closing years of life he became a monk. He was the greatest apostle of peace and morality—the most striking figure in Indian History. He was the fore-runner of the League of Nations inasmuch as he tried to put an end to war. He based his empire on *Ahinsa*.

***Q. 52.* State clearly what Asoka meant by the term "Dharma," and show how his notion of Dharma influenced his imperial policy.**

***Q. 53.* Describe the measures adopted by Asoka to promote and universalize the cause of Buddhism.** (*P. U. 1936*)

Asoka's 'Dharma' or the Law of Piety. Asoka was one of the greatest patrons of Buddhism. He adopted the Buddhist Dharma and spread it far and wide. Asoka's Dharma has also been styled as the

A great patron of Buddhism.

Law of Piety or the Law of Duty or Dharma. Now what was the Dharma of Asoka? It consisted of fundamental principles of thought and life which are acceptable to all mankind. In Rock Edict VII, they are beautifully stated, *viz.*, (1) Mastery of the senses; (2) Purity of thought : (3) Gratefulness ; (4) Steadfastness of devotion. Further in Pillar Edict II the Dharma is described as comprehending "little impiety, many good deeds, kindness, charity, truthfulness and purity in thought and deed." Asoka fully realized that Dharma could not be preached in the form of dry principles. *It must be lived and not merely believed in.* Thus, as Dr. Radha Kumud Mukerjee says, the basis of the Dharma was laid in the purity of domestic life. It is further explained in the second minor Rock Edict, engraved on a rock in the Mysore State :—

(*i*) It ordains purity of thought and action.

Thus saith His Majesty ; "Father and mother must be obeyed, similarly respect for living creatures must be enforced : truth must be spoken. These are the virtues of the Law of Duty (or Piety, Dharma) which must be practised. Similarly, the teacher must be reverenced by the pupil and proper courtesy must be shown to relations.

(*ii*) Reverence to Parents ; Ahinsa Truth.

" This is the anceint standard of Duty.........

Thus the three obligations of showing reverence, respecting animal life and telling the truth—are inculcated over and over again. The general trend of teaching is to lay stress on the respect for animal life. "So the next step in Asoka's religious scheme was to extend the circle of domestic affection so as to include all living beings in it.

(*iii*) Religious toleration.

Asoka emphasised *religious toleration* as the necessary element of religion. He declared in one of his edicts that "the king does reverence to men of all sects by gifts and various forms of reverence." In Rock Edict XII, he declares, "the other creeds must even be honoured for this and that reason. Acting thus, one exalts one's own creed and benefits also the other creeds. Acting indifferently one hurts one's own creed and injures the other creeds." Thus he

preached religious toleration to his people. He himself was the best example of it. In spite of being a zealous Buddhist he granted cave-dwellings to the *Ajivikas*, promoted the interests of the Brahmans, Nir-granthas and other sects. Thus Asoka gave to the world a message of religious toleration centuries before the west could awake to it.

Grant of cave dwellings to Ajivikas.

Asoka also defined the True Ceremonial. It consisted in 'the good and proper conduct in all relations of life, proper treatment of slaves and servants, honour to teachers, gentleness towards living creatures and liberality towards ascetics and Brahmans."

(*iv*) True Ceremonial.

To sum up, Asoka's Dharma was a code of practical ethics. It did not enjoin sacrifices, ritual or ceremonial. It eschewed general principles. It defined, on the other hand, a practical scheme of good and virtuous living. It was due to this fact that it was widely accepted. It was simplicity itself, and its appeal was universal.

Buddhist propaganda. Now we turn to the steps that Asoka adopted to promote and universalize the cause of the Buddhist Dharma. He endeavoured to propagate this Buddhist Dharma and the other principles of Buddhism in various ways.

Spread of Dharma. Asoka's fame rests on his zeal to spread Buddhism.

(1) In the first place, Asoka issued a series of edicts which proclaimed his moral code. They were engraved on rocks and stone pillars in the popular language, and were placed at the crossings or at most-frequented places ; for he who runs may read. This method proved very useful in popularizing Buddhism within his empire.

(1) Edicts on rocks and pillars.

(2) He appointed certain male and female officers to look to the morals of the people and see that the Law of Piety was followed by them. These officers were called Dharma Mahamatras (Censors of Morals).

(2) Censors.

(4) Asoka himself went on religious tours (Dharma-Yatra). The personal example of his virtuous life impressed the people very much.

(3) Dharma-Yatra.

(4) Asoka was a great propagandist of the Buddhist doctrines. He directed his officers to convene councils

(4) Meeting of the masses.

of the masses and to explain to them his Law of Piety. They were asked to tour round the country not for administrative business only but for promulgating the Law also.

(5) Establishment of monasteries.

(5) Many monasteries were established which became the centres for the diffusion of Buddhism.

(6) These steps were supplemented by practical measures of piety which won the goodwill of the people. These works of public utility and these humanitarian activities are best described in his own words in Pillar Edict VII : "On the roads I have had banyan trees planted to give shade to man and beast ; have had groves of mango trees planted ; at every half kos I have had wells dug ; rest houses have been erected ; and numerous watering places have been provided by me here and there for the enjoyment of man and beast." Further he established hospitals for men and beasts, in which free medical aid was provided at state expense. Provisions for the relief of the poor were carefully made.

(6) Rest-houses and wells won the good will of the people.

(7) Buddhist Council.

(7) He convened a general Buddhist Council at Pataliputra, under the presidentship of Tissa, to reform abuses and to settle disputed points of doctrine. He promulgated the latest edicts at this Council.

(8) Missions to foreign countries.

(8) He sent out missionaries to preach the Law of Piety in the independent kingdoms of the far south, Ceylon, Syria, Egypt, Cyrene, Macedonia and Epirus. In this way he despatched missions to three continents —Asia, Africa and Europe.

Mission to Ceylon.

The mission to Ceylon was particularly successful. It was led by Mahendra and Sanghamitra, his son and daughter (some say that Mahendra and Sanghamitra were his brother and sister). This mission resulted in the complete conversion of the island to Buddhism. Its success was partly due to Tissa, the King of Ceylon who built a great *vihar* at Anuradhpur. This monastery later on became the headquarters of the Ceylonese Buddhism.

Thus Asoka launched a many-sided campaign for the spread of the Buddhist faith. As we have seen, he was not content with popularizing it within

the boundaries of his empire. He was responsible for its spread in the foreign countries as well. He raised Buddhism from a local sect to the status of a world religion.

Dhamma's influence on Asoka's imperial policy. Before we can ascertain the radical change that the Mauryan imperial policy underwent in the reign of Asoka, we must try to understand the general principles of the Mauryan imperial policy. Chandragupta Maurya had founded the Mauryan Empire by overthrowing the Nandas. His arms had been victorious over the whole of Northern India. The small independent principalities had disappeared. The whole country had come under the sway of one power. Once again India had got political unity.

Mauryan aggressive imperialism.

The Mauryan Empire was based on certain definite political principles. These principles have been nicely explained in Kautalya's Artha-Shastra. According to this work of polity, *the king should constantly wage war against his neighbours and conquer as many of them as possible.* He is not to be guided by the ordinary canons of morality. He is to be vigilant as his position exposes him to many dangers. For the attainment of the ends of the state he is even permitted fraud and foul play. The doctrine that the end justifies the means is the only sound principle of statesmanship. In short, the Artha-Shastra preaches an aggressive imperialism which takes no notice of the ordinary conceptions of the good and the evil. It inculcates a policy of 'blood and iron' and it was this spirit that animated the Mauryan imperialism.

The change—the sword abandoned.

This imperialistic policy was absolutely changed by Asoka after the Kalinga War which was the only war fought in his reign. We have already mentioned as to how the horrors of war stirred the feelings of remorse in his heart, and how he vowed never to wage a war in his life again. After this war he made up his mind that he was not to conquer new territories with the sword but was to win the hearts of the people by the Laws of Piety. We may here quote

the beautiful words of Radhakumud Mukerjee: "Asoka gave to his empire certain principles of administration which in their breadth of vision and outlook, their spirit of humanity and internationalism, are an aspiration even to the modern world. He based his empire on the principle of *Ahinsa*, of non-violence, universal peace, peace between man and man, between man and every sentient creature, so that it was an empire of Righteouness, an empire resting on Right and not on Might, and thus too far ahead of the times." Thus we see that Mauryan imperial policy underwent a radical change.

SUMMARY

Asoka was the greatest patron of Buddhism. He left no stone unturned to spread it. From a mere sect, he turned it into a worldwide religion. In Rock Edict VII he describes his Law of Piety as consisting of control of the senses, purity of thought, gratefulness and steadfastness of devotion. In another edict he says that truth must be spoken, teachers, elders and parents must be respected and animal life must be respected. He lays great emphasis on religious toleration and himself granted cave-dwellings to Ajivikas. His Dharma was a code of practical ethics.

Asoka's fame rests on his zeal to spread Buddhism. (1) He issued a series of edicts which proclaimed his Dharma. (2) Appointment of special censor officers. (3) Mass meetings convened. (4) Religious tours. (5) Establishment of the masses. (6) Practical measures of piety and the construction of rest houses and wells won the good will of the people. (7) Missions were sent to Ceylon and other foreign countries.

It rendered the Mauryan Imperial policy pacific and unaggressive.

Q. 54. What is in your opinion the debt which the modern world owes to Asoka?

(*P. U. 1937*)

OUR DEBT TO ASOKA

Asoka was the greatest apostle of peace and morality.

Banishing of War. The world of to-day owes a huge debt to Asoka who was the greatest apostle of peace and morality. He led us in many ways. He is the only king in the history of the world who gave up warfare after victory. He fought only one war in his life—the Kalinga War, which proved the turning point of his life. The herror and slaughter

of war affected him so deeply that he vowed never to wage a war. And well did he keep his vow. The war drum was silenced for ever. He resolved to conquer people not with sword but by winning their hearts by the Law of Piety *i.e.*, Buddhist Law. It is this lesson that the world needs most. At present when the world is on the verge of war, when there is an ugly race for the increase of armaments, we wish this message of Asoka to be delivered to all the peoples. He was, in fact, the fore-runner of the League of Nations. He succeeded where the League has failed. The League of Nations has failed as there has been no change of hearts. Asoka 'based his empire upon the principle of *Ahinsa*, of non-violence, universal peace, peace between man and man and between man and every living creature."*

Asoka attempted to base his empire on Ahinsa.

Religious Toleration. When Asoka became an ardent Buddhist, he endeavoured to spread the principles of Buddhism to all the corners of the world. It is the result of his efforts that even to-day one quarter of humanity follows Buddhism. But the point to note is that he did not resort to force or compulsion. He sought to make converts by winning the hearts of the people. Asoka emphasized religious toleration as the necessary element of religion. History presents a harrowing tale of religious persecution and religious wars and in the name of religion and God perhaps more blood has been shed than in any other name. It is good to remember, therefore, how a great son of India behaved in order to convert people to his ways of thought. His ideas of toleration are expressed in one of his edicts, 'all sects, deserve reverence for one reason or another. By thus acting a man exalts his own sect and at the same time does service to the sects of other people.'

Asoka gave us the message of religious toleration.

The modern world looks up to Asoka for guidance in several things. Asoka declared that Dharma could not be preached in the form of dry principles. It must be lived and not merely believed in. Religion

* R. K. Mukerjee—*Men and Thought in Ancient India.*

did not consist of repetition of empty prayers but lay in the performance of good deeds.

Asoka was accessible at all times for public work.

Asoka as an ideal king. Asoka treated his subjects with paternal care and was always ready for public business, 'at all times and at all places, whether I am dining or in ladies' apartments, in my bedroom or in my closet, in my carriage or in my palace gardens, official reporters should keep me constantly informed of the people's business.' He was always thinking of the moral progress of the people under his care and appointed special censor officers known as Dharma-mahamatras who sought to raise the moral tone of the people.

Asoka—a great peace-maker and religious reformer.

It is due to these achievements that H. G. Wells in his *Outline of History* pays tribute to him in such words as "Amidst tens of thousands of names of monarchs that crowd the columns of history...the name of Asoka shines and shines almost alone, a star...More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne." H. G. Wells speaks of Asoka in such glowing words not because he was a great administrator but because he was a great *peacemaker* and religious reformer.

SUMMARY

The world owes a huge debt to Asoka. He is the only king in the history of the world who gave up war after victory. His fame rests on his attempt to banish war from the world. He converted people to his ways of thought not by force but by winning their hearts with his Law of Piety. He gave us the lesson of religious toleration. He placed before the world the model of an ideal king. He was ever ready to work for the public welfare.

Q. 55. **Describe the Mauryan Imperial policy and say what radical change it underwent under Asoka.** (*P. U. 1936*)

(*See Ans. to Q. 54*)

Q. 56. **Classify the inscriptions of Asoka. Give a short account of the Rock Edicts. What were the scripts used in them?** (*P. U. 1919*)

Q. 57. What information can be elicited from the edicts of Asoka specially with regard to (a) the social and moral conditions of the time and (b) the extent of his dominions?

(*Cal. 1913*)

ASOKA'S EDICTS

The Objects and Nature of Edicts. In order to diffuse his Law of Piety and the other doctrines of Buddhism Asoka had recourse to a unique method of issuing edicts and engraving them permanently on rocks and pillars which are 'a portrait both of the man and his times.' These edicts are of great importance as they draw a lucid picture of the social and moral condition of the people. The extent of the kingdom also has been determined with the help of the edicts. The main object that Asoka had in view in issuing these edicts was religious rather than historical or political. His idea was to spread his Dharma through his edicts and secondly to instruct his officers to work in accordance with the general benevolent policy of the state. "In striking contrast to the inscriptions of Darius, the edicts of Asoka were intended not to convey to posterity the record of conquests or the extent of the mighty empire but to further the temporal and the spiritual welfare of the subjects."

Object : the spread of Dharma.

Classes of his edicts or inscriptions. The edicts of Asoka although dealing with a common subject fall into two main classes, *viz.*, those which are engraved on rocks, and those which are inscribed on fine monolithic pillars. The Rock Edicts are usually found on the frontiers of his empire. The pillars are found in the home provinces. The geographical distribution of the edicts of Asoka has helped us in constructing the map of his empire.

Two main divisions—rock edicts and pillar edicts.

The language of the inscriptions. In issuing his edicts, Asoka discarded the Sanskrit language and adopted Prakrit or other common dialects so that even the illiterate should be able to read and profit by

Local vernaculars.

them. So his edicts are engraved in the language of the locality where they were placed. Thus the script of the edicts on the North-West Frontier (Two recensions of the XIV Rock Edict) is Kharoshthi, a form of the Aramaic Alphabet. The script used in the rest of the inscriptions is Brahmi Alphabet from which Deva Nagari and other forms of script have been developed.

The Rock Edicts. The Rock Edicts of Asoka may be divided into five groups :—

258 or 257 B.C.

(1) **The Minor Rock Edicts.** They are two inscriptions which Asoka issued in 258 or 257 B. C Minor Rock Edict I deals with the life of Asoka and the second explains his Dhamma or the Law of Piety. Minor Rock Edict I was also discovered at Maski in the Nizam's Dominions in 1915.

257 B.C.

(2) **The Bhabru Edict.** This special edict was found at Bhabru in Rajputana. It cites seven passages from the Buddhist scriptures which are recommended by His Majesty for the study of every person.

257 to 256 B.C.

(3) **The Fourteen Rock Edicts.** They are the most important of Asoka's inscriptions and are found at thirteen different localities. They are usually found on the boundaries of the empire in the provinces which were governed by Viceroys. They describe the principles of Asoka's Government and his ethical system.

Remorse : Rock Edict XII.

The Rock Edict XII is the longest and the most important from the historical view-point. It mentions the conquest of Kalinga, the remorse which the atrocities of the war struck in Asoka's heart and the names of some contemporary kings.

Religious torleration : Rock Edict XIII.

The Rock Edict XIII deals with religious toleration. 'A man must not do reverence to his own sect or disparage that of another man without reason. Depreciation should be for specific reasons only because the sects of other people all deserve reverence

for one reason or another.' This is known as the Toleration Edict.

(4) **The two Kalinga Edicts.** They lay down the principles for the administration of Kalinga. 256 B.C.

(5) **The Barabar Cave Inscriptions.** They are three in number. They are very important, being decisive proof of Asoka's religious toleration. They record that he made liberal grants to the Ajivikas—a non-Buddhist sect. This clearly shows that he was very liberal. 257 to 250 B.C.

The Pillar Edicts. There are three groups of Pillar Edicts. Wherever a suitable rock was not available, Asoka set up monolithic pillars on which were engraved his edicts.

(1) **The two Tarai Pillar Edicts.** They confirm the fact that Asoka undertook a pilgrimage to the holy places of the Buddhists. They also describe Asoka's great respect for the former Buddhas. 249 B.C. Asoka's pilgrimage.

(2) **The Seven Pillar Edicts.** In these edicts we get a fine review of the imperial policy of Asoka. They also give an account of the measures taken by him to propagate his Law of Duty. 243-to 242 B.C.

(3) **The Minor Pillar Edicts.** They are four in number—one is inscribed on a pillar at Saranath, one at Sanchi and two at Allahabad. 242 to 236 B.C.

The Maski Inscription. We have already mentioned above that the Minor Rock Edict I was discovered at Maski in the Nizam's Dominions in 1915. This inscription is very important from another point of view. It is the only inscription that mentions the personal name of the Emperor Asoka. All other inscriptions call him by his title Devanampiya or Piyadasi. It mentions the name of Asoka.

The Importance of Asoka's Edicts. These edicts stand unparalleled in the world. Their importance cannot be exaggerated. They were mainly intended to spread the principles of his Dhamma or Dharma among the people and give instructions to A mine of information.

the various officers. So they had a moral, religious and administrative value. But to a student of history, to-day, they are a mine of information. They are the most valuable source for the history of the times of Asoka. They supply us with information not only about his Dhamma and his system of administration but also about the extent of his empire and his diplomatic relations with foreign powers. They nicely paint the private and the public life of the emperor himself. That is why these 'sermons in stone' are considered as his autobiography.

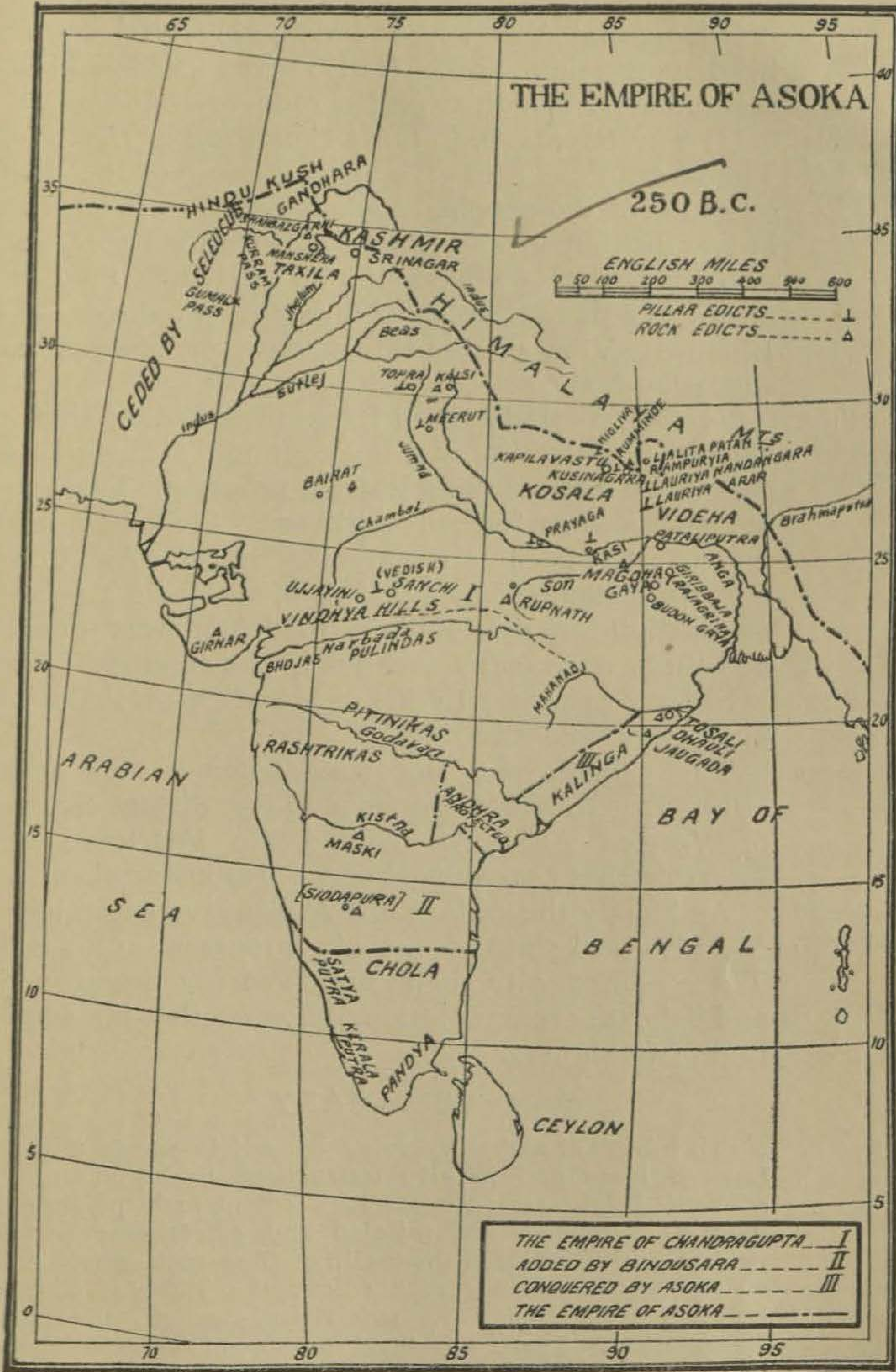
They are the auto-biography of the king.

Information gleaned from these Edicts. (1) *The extent of his Empire.* The area covered by the inscriptions and their contents indicates the extent of Asoka's Empire. The Rock Edicts and the Cave Inscriptions are widely distributed from the North-Western corners of the Punjab to Mysore in the south, and from Kathiawar to Orissa. The pillars are found at Topra, Meerut, Kausambi, Lauriya-Araraj, Lauriya-Nandangarh, Rampurwa, Sanchi, Sarnath, Rummindei and Nigliva. We conclude, therefore, that his kingdom included the whole of India excluding the extreme south of the Indian Peninsula. It also included Afghanistan, Baluchistan, Makran, as far north as the Hindukush, Sind, Cutch, Kashmir and Nepal. This empire it may be noticed exceeded in area the British Empire in India.

The extent of his empire.

(2) *Diplomatic relations with the foreign powers.* In the Rock Edict XIII it is mentioned that Asoka sent Buddhist missions to the Tamil kingdoms of the south and the Hellenistic kingdoms of Syria, Egypt, Cyrene, Macedonia and Epirus. It also gives the names of the monarchs then ruling these Hellenistic kingdoms,—Antiochos of Syria, Philladelphos of Egypt, Magus of Cyrene and Alexander of Epyrus. The dates of the history of these kingdoms are known to us. With their aid we have been able to solve many chronological puzzles of Asoka's reign. The names of the Tamil kingdoms of the south are also mentioned. Thus this edict is of great importance as

Syria, Egypt Cyrene and Epyrus.


THE EMPIRE OF ASOKA
250 B.C.
ENGLISH MILES
0 50 100 200 300 400 500 600
PILLAR EDICTS
ROCK EDICTS
HINDU KUSH
GANDHARA
KASHMIR
SRINAGAR
TAXILA
CEDED BY SELEUCUS
GUMAL PASS
KURAM PASS
Jhelum
Indus
Beas
Sutlej
HIMALAYA MTS.
TOPRA
KALSI
MEERUT
Jumna
BAIRAT
Chambal
KAPILAVASTU
KUSINAGARA
KOSALA
RUMMINDEI
NIGLIVA
LALITA PATAN
RAMPURVA
LAURIYA NANDANGARA
LAURIYA ARARAJ
VIDEHA
Brahmaputra
PRAYAGA
KASI
PATALIPUTRA
ANGA
MAGADHA
GAYA
GIRIBBAJA
RAJAGRIHA
BUDDH GAYA
Son
RUPNATH
(VEDISH)
SANCHI
UJJAYINI
VINDHYA HILLS
GIRNAR
Narbada
PULINDAS
BHOJAS
MAHANADI
PITINIKAS
Godavari
RASHTRIKAS
TOSALI
DHAULI
JAUGADA
KALINGA
ANDHRA
Kistna
MASKI
(SIDDAPURA)
CHOLA
SATYAPUTRA
KERALAPUTRA
PANDYA
CEYLON
ARABIAN SEA
BAY OF BENGAL
THE EMPIRE OF CHANDRAGUPTA I
ADDED BY BINDUSARA II
CONQUERED BY ASOKA III
THE EMPIRE OF ASOKA

The Tamil kingdoms.

it tells us that Asoka had diplomatic relations with his distant neighbours. It also gives us some idea of the extent of Buddhist propaganda.

Considerable amount of literacy.

(3) *The Social and Moral Condition of the Time.* The inscriptions also give us a glimpse of the social condition of the people. Asoka's edicts were engraved in two distinct scripts. This implies a high percentage of literacy among the population and that they were meant to suit the people of different provinces. The Buddhist Viharas were the seats of learning and education.

Buddhist rule of life not common.

Further we understand from these edicts that the Buddhist rule of life was not common although Buddhism had been making a great progress. The people ate flesh and performed sacrifices. The edicts tell us that Asoka tried to suppress these. Asceticism, though condemned by Buddhism, still held a peculiar fascination for the Indian mind. It was popular, and there were many ascetics in the country.

Slavery.

Slavery existed. In one of his edicts Asoka enjoins kindness to slaves.

Sea-voyages

The people were not stay-at-home. The edicts tell us that missionaries went to the distant countries of Western Asia, Africa and the Far East. It is probable that sea-voyages were also undertaken.

Building and Sculpture.

And lastly the pillars of Asoka give us an idea of the advanced state of artistic progress in his times. These pillars with their massiveness, bright polish and delicate ornamentation, have excited the admiration of foreigners.

SUMMARY

The object of asoka in issuing his edicts was to spread the Law of Piety and to give instructions to his officers. His edicts fall into two classes—rock edicts and pillar edicts. Sanskrit language was rejected and edicts were issued in Prakrit or the dialect of the locality. The rock edicts consist of five groups—minor rock edicts, the Bhabru edict, the fourteen rock edicts, the two Kalinga edicts, the Barabar Cave edicts. There are three groups of pillar edicts—the two Tarai Pillar Edicts, the seven Pillar Edicts, the minor Pillar Edicts. These edicts are a mine of information. We learn from them the extent of his empire, his diplomatic

relations with foreign powers, and the social and moral condition of the people.

Asoka's Successors. We know the names of three sons of Asoka—Jalauka, Kunala and Tivara. It seems that none of these sons succeeded Asoka who was directly succeeded by his two grandsons, Dasaratha and Samprati, the sons of Kunala. The kingdom was divided among these two. Dasaratha ruled the eastern division and Samprati governed the Western division. These two were mere shadows of their famous grandfather. Their reigns were brief and unimportant. It is said that Samprati was a devout Jain and that he constructed several temples in Kathiawar and Jodhpur. But they and their successors were very weak and the kingdom declined rapidly. The last ruler Brihadratha was assassinated in 185 B.C. by his Commander-in-Chief, Pushya Mitra Sunga, who established a new dynasty.

Dasaratha and Samprati : The division of the Empire.

Thus the Maurya Dynasty founded by Chandragupta did not last long after the death of Asoka (236 or 232 B.C.). The unwieldy sceptre of Asoka broke into pieces which turned into so many dragons that swallowed up the dynasty.

Q. 58. Narrate briefly the causes of the fall of the Mauryan Empire.

THE FALL OF THE MAURYAN EMPIRE

Causes. At the very outset we may say that the rise and fall of empires is a Law of Nature. In this world everything is transitory. All that is born must come to an end one day. Empire after empire rose in this world but all broke down one day. It is no wonder then if the Mauryan Empire also broke down.

(*i*) Law of Nature.

The splendid empire founded by Chandragupta and Chanakya, and extended by Asoka, covered the whole of the territory from the Hindukush to the borders of the Tamil land. It had become too vast an empire to be governed by one man. Even in the hey-days of the Mauryas the distant provinces were not effectively controlled by the Central Government. So the death of Asoka was a signal for the outlying provinces to shake off their allegiance and assume independence.

(*ii*) The vastness of the Empire.

In the whole of Indian history we find that much depends on the man at the head of the affairs. If he is strong then there is no trouble, but if he is weak

(*iii*) Weak successors of Asoka.

the whole fabric tumbles down. The successors of Asoka were weak and incompetent. They could not wield the mighty sceptre of the Mauryas, and so the empire fell down like a house of cards.

(*iv*) The division of the Empire.

The division of the empire also proved fatal to the solidarity of the kingdom.

(*v*) Asoka's pacifism.

The peaceful policy of Asoka which he preached in his Law of Piety killed the martial spirit of the people and thus sealed the fate of India. The military machine had become rusted since the conquest of Kalinga. The pacific policy of Asoka must have seriously impaired the military efficiency of the empire.*

(*vi*) Foreign invasions.

Disintegration set in which was accelerated by the foreign invasions of the Indo-Greeks that struck the fatal blow on the tottering fabric.

(*vii*) Brahmanic reaction.

Lastly, the downfall of the Mauryas was due to the reaction promoted by the Brahmans. Asoka's zeal for Buddhism had caused grave discontent among the Brahmans. Thus the foundation of the empire was considerably weakened.

SUMMARY

(1) Rise and fall of empires is a law of nature. (2) It had become too vast to be governed by one man, particularly in those days when the communications were not fully developed. (3) The successors of Asoka were weak and incomptetent and could not wield the mighly sceptre of the Mauryas. (4) The division of the empire into two parts proved fatal. (5) Asoka's pacific policy killed the martial spirit and thus impaired the military efficiency of the Empire. (6) Foreign invasion struck the fatal blow on the tottering empire. (7) Brahmanic reaction completed the ruin.

Q. 59. Write a critical note on the Mauryan Art and Civilization.

MAURYAN ART AND CIVILIZATION

History of Indian art begins with the Mauryas

The Mauryan Art. The Mauryan period is a great landmark in the history of Indian art. Not much is known about Indian art before the Mauryas. In fact the history of Indian art begins with the advent of the Mauryas. The Mauryas were marvellous

* Ved Vyasa and Bhandarkar.

builders. They erected magnificent buildings and other artistic monuments some of which have survived till to-day. They may be included among the finest specimens of ancient art.

Chandragupta built in wood, Asoka in stone.

The buildings and monuments of Chandragupta have perished as they were mostly made of wood. But the stone monuments of Asoka have defied the ravages of time and they form the earliest artistic record of Indian civilization yet discovered. The buildings prior to Asoka were mostly built with wood. The general use of stone dates from Asoka. "The technical perfection of Indian stonework of the Asokan period indicates a mature form of art presupposing a masonic tradition many centuries old.

Asokan sculpture and architecture.

Asokan Sculpture and Architecture. Asoka was a great builder but most of his buildings have perished. The existing monuments may be classified under three heads : (1) The Stupas or domical mounds of masonry. (2) Monolithic sandstone pillars. (3) Caves with polished walls excavated on hard rocks.

84,000 Stupas.

Stupas. They are domes made of brick or stone and built to enshrine some relics of the Buddha or to commemorate some sacred place. It is said that Asoka constructed as many as 84,000 stupas. The number appears to be fantastic though we know that Asoka was a great builder. In the 7th century A.D., when Hieun Tsang visited India, he observed quite a number of them all over India and Afghanistan. Most of them have perished now. The great Stupa at Sanchi is said to have been built by Asoka.

Barabar and Nagarjuni Hills.

Caves. The caves were cut out of hard and refractory rocks. Asoka and his grandson Dasaratha got several such cave dwellings built for the residence of hermits. A lot of them are found on Barabar and Nargarjuni Hills. Their interior walls are so well polished that they shine like mirrors. They are marvellous monuments of patient skill and toil.

Pillars

Pillars. 'These Asokan pillars are a triumph of engineering, architecture and sculpture.'* Huge and

* *R. K. Mukerji*—Men and Thought in Ancient India.

entire pieces of sandstone were chiselled into the shape of these pillars. Each pillar weighed about 50 tons and was about 50 ft. high. They were carried from the manufacturing places to their distant destinations. V. A. Smith remarks that their conveyance and erection are proofs that engineers and stone-cutters of Asoka's age were not inferior in skill and resource to those of any time or country. The difficulty of conveying a pillar from one place to another might be realized from the attempt of Sultan Feroze Shah centuries later. He removed the pillar from Ambala to Delhi by employing as many as 8,400 men to drag the cart on which it was placed, 200 men pulling at each of its 42 wheels. These pillars are master-pieces of style and technique and show the most delicate and artistic workmanship. Their polish is such 'as no modern mason knows how to impart to his material.'

Engineering.

Master-pieces of style and technique.

Unique polish.

Three parts : (*i*) Capital.

There are three parts of a monolithic pillar, *viz.*, the capital, the staff, and the lower prop under the foundation. They are linked with copper wires going within the stone. The capital itself consists of (*a*) some finely executed animal figure such as the lion or the elephant, (*b*) the sacred Dharmachakra symbol and (*c*) the inverted lotus. Some writers took this lotus to be a bell-shaped thing after the Persepolitan design. But Havell exploded this theory and pointed out that it was the traditional Indian flower, the lotus. Havell's conclusion seems more plausible as the lotus has always been considered very sacred by the Indians.

Sarnath Pillar.

The capital of the Sarnath Pillar which consists of four lions placed back to back is the most magnificent and has been declared the finest piece of sculpture. Sir John Marshall considers these lions as masterpieces in point of both style and technique. Dr. Smith considers them unique in the world.

(*ii*) Shaft.

The shaft about 50 ft. in height is built of sandstone. It is wrought in one piece and its high stature and massive look impresses us with the great building skill of its makers.

The prop is buried in the ground. There are some figures of peacocks engraved on the stone foundations. These figures have been taken to imply that Chandragupta's father was a keeper of peacocks. (*iii*) Prop.

Palaces. Asoka built many palaces also. When Fahien, the Chinese pilgrim, visited India, he was struck with wonder at the sight of Asoka's palace at Pataliputra. He believed that it could not have been constructed by human hands. The Sudarshana lake too was completed in his time. He is said to have founded some towns also, *e.g.*, Srinagar in Kashmir and Deopatan in Nepal

The salient features of the Mauryan art. 'The Mauryan art,' remarks Mr. Smith, 'though affected by Persian and Hellenistic influences, is mainly Indian both in spirit and execution.' 'Thus much of the design of the celebrated, 'bell-shaped capital' at Sarnath was suggested by Persia 'but the execution is purely Indian and the lions represented are wholly different from, and far superior to, their Persian prototypes. E. B. Havell is of a different view which seems to be the correct one. He remarks, "The few points of resemblance between the two are to be attributed not to conscious imitation on the part of the Indian artist but to the common tradition of the two branches of the Indo-Aryan race." As regards the 'Persian bell-shaped capital' the label is misleading, for the capital represents not a bell but a lotus with turned-down petals. This is a symbol which frequently occurs in Indian literature and poetry. According to Sir John Marshall, 'the capital represents the finest carvings that India has yet produced and unsurpassed by anything of their kind in the ancient world.'

Theory about Persian influence Smith's view :

Havell's view :

Finest carvings.

The chief features of Mauryan art are precision and accuracy. The craftsman plied the chisel with wonderful effects. The execution is masterly and shows remarkable technical skill.

Precision and accuracy.

Other arts.

Civilization and Culture. In addition to sculpture and architecture the people in the Mauryan age were skilled in other arts as well. The arts of painting, guilding and decorating were also highly developed. " The relief sculptures at Bharhut and Sanchi exhibit a pictorial representation of the life of the age—a bustling cheerful life, full of wholesome activity." The conveyance of huge monolithic pillars reveals wonderful engineering skill.

A considerable amount of literacy.

The fact that Asoka got the principles of his Law of Piety engraved on rocks and pillars suggest that a large number of people were literate. The Buddhist monasteries formed centres of education.

Literature.

An age which produced the specimens of art and enjoyed a long period of peace and order could not have been void of literary production. Kautalya's *Artha-Shastra* and *Chanakya Satakam* are definitely attributed to this period. *Kathavathu*, a Buddhist treatise in Pali, also belongs to Asoka's time.

General prosperity.

Social life under the Mauryas. People under the Mauryas were very prosperous. Their life was healthy and brisk." Most of them lived in villages and adopted agriculture as their main occupation. The moral tone of their life was very high. Love and affection kept the families knit together. The moral teachings of Asoka had a healthy effect on the people. Crimes were very rare, people were mostly educated. Women were not kept in purdah. They freely moved about and took part in the social activities of the age.

Crimes very rare.

Sects.

Buddhism had spread to all corners of the country. This does not mean that Brahmanism had died out. It lived side by side with Buddhism, though it was not very popular. Many minor sects arose. The *Ajivikas*, connected with Jainism, claimed quite a number of followers. *Bhagvataism* which lays stress on devotion or Bhakti was steadily gaining ground. Another sect connected with Brahmanism was Saivism. It was the cult ot the Brahman ascetic,

SUMMARY

The history of Indian art begins with the Mauryas. The buildings of Chandragupta were mostly of wood and those of Asoka were of stone. The existing Mauryan monuments may be classified under three heads: (*i*) Stupas, (*ii*) Pillars and (*iii*) Caves. Stupas are domes made of stone or brick, enshrining some relic of the Buddha. Cave dwellings, with polished interiors were built on Barabar and Nagarjuna hills for the residence of hermits. The monolithic pillars of Asoka are monuments of engineering skill. They are masterpieces of style and technique. There are three parts of a pillar: Capital, shaft, and the prop and the foundation. The capital consisted of some finely executed figure of an animal. The capital of the Sarnath pillar consists of four lions that are highly admired by Sir John Marshall. Asoka's palaces were considered to have been built by spirits and not by human beings. The chief features of Mauryan art are precision and accuracy, There was all round peace and prosperity in the country.

APPENDIX

The Rise of Petty States in India

Loss of political unity.

On the fall of the Mauryas, India lost its political unity once again. Several petty states arose in India and in Afghanistan. In India the Mauryas were succeeded by the Sungas who in turn were succeeded by the Kanvas. Kalinga became a separate kingdom and prospered under Kharvela. In the south the Andhra Dynasty came into power. The Sunga, the Kanva, the Andhra (Satavahana) and the Chaitra (of Kalinga) were all Brahman Dynasties. In Afghanistan which used to be under Mauryas several Indo-Greek kingdoms arose, which we shall describe in the next Chapter. Here we shall narrate the history of the Sungas, the Kanvas, the Andhras and the Chaitras.

The Sunga Dynasty (185 to 73 B.C.)

The last Maurya ruler, Brihadratha, was murdered by his Commander-in-Chief, Pushyamitra Sunga, who laid the foundation of a new dynasty at Magadha which is known as the Sunga* dynasty. It ruled for 112 years from 185 to 73 B.C. Its origion remains so far a mystery. Some scholars suggest that these Sungas were an off-shoot of the famous family of the Bhardvajas and some take them to be of Iranian origin and worshippers of sun-God.

A mighty conqueror.

Pushyamitra. The founder of this dynasty, Pushyamitra was a strong and vigorous ruler. He occupied the throne of the Mauryas and then started on a career of conquest. His son, Agnimitra, conquered the kingdom of Vidarbha (modern Behar). His empire extended southwards

*The literal meaning of the term 'Sunga' is a fig tree.

as far as the Narbada. He was the master of the whole of Madhya-Desha and therefore, felt justified in performing *Asvamedha*, the horse sacrifice, which is a symbol of sovereignty. It is said that Patanjali, the famous author of Mahabbhashya, attended this sacrifice. It was in the reign of Pushyamitra that the Greek king, Menander, invaded India and threatened Pataliputra, but was repulsed and defeated. The Indo-Greek kings on the north Western Frontiers of India refused to acknowledge Pushyamitra, as their overlord and checked the progress of the sacrificial horse but were defeated by Vasumitra, the grandson of Pushyamitra. His triumphant career, however, received a check at the hands of Kharavela, the King of Kalinga, who inflicted a crushing defeat on him.

Ashvamedha sacrifice.

A strong supporter of Brahmanism.

Pushyamitra was a Hindu and a strong supporter of Brahmanism. It is said that his reign marked a powerful and militant Brahmanic reaction. The Buddhist tradition describes him as a ruthless persecutor of the Buddhists. This account might be an exaggeration, but it is certain that his reign marked a revival of Brahmanism. Animal sacrifices were also revived. The Buddhist principle of Ahinsa fell in the back-ground.

Agnimitra.

The successors of Pushyamitra. Pushyamitra was succeeded by his son Agnimitra about whom very little is known. He is known to us from a drama of Kalidasa, Malavikagnimitra. He was the Viceroy of Videha* in the lifetime of his father. He in turn was succeeded by his son Vasumitra, who had defeated the Greeks in the lifetime of his grandfather. After this the Indo-Greek princes and the Sunga ruler maintained friendly relations. The Besnagar inscription shows that the Indo-Greek kings of Taxila sent an ambassador to the ruler of Videha.

Vasumitra.

Friendly relations with Indo-Greek kings.

There were seven successors of Vasumitra but they were all incompetent and worthless. The last king Devabhumi or Devabhuti was assassinated in 73 B.C. by his Brahman minister, Vasudeva Kanva who usurped the throne.

The Sunga rule for a century or so forms an interesting chapter in Indian history. In the field of religion it marked the revival of Brahmanism and the popularity of Bhakti cult, thus giving a setback to Buddhism. Arts and crafts attained marked excellence and some of the splendid relics of this period are discovered at Sanchi and Barhut. Patanjali, the Sanskrit Grammarian lived in this period. Moreover it stemmed the rising tide of the Indo-Greek invasions.

The Kanvas Dynasiy (73 to 28 B.C.)

Vasudeva

By assassinating the last sovereign of the Sunga Dynasty, Vasudeva founded the Kanva Dynasty that was very short-lived and contained, besides him, three more sovereigns Bhumimitra, Narayan and Susarman. Their kingdom was limited

* Modern Bhilsa and Besnagar.

to the confines of Pataliputra. The last ruler of the Dynasty Susarman was overthrown by a king of the Andhra Dynasty in about 28 B.C. This Dynasty lasted only for 45 years and contributed little to Indian life.

Our sources of information for the period are :—(1) The Puranas, (2) Kalidasa's Malavikagnimitra, (3) the Barhut inscriptions in Central India (4) the Mitra Coins.

The Chaitra or Chet Dynasty of Kalinga

The kingdom of Kalinga that had been conquered by Asoka, regained its independence soon after his death, under the Chet Dynasty. Little is known about the first two kings of this Dynasty but its third sovereign, Kharvela is very well known to us from the Hathigumph inscription on the Udayagiri hill, (156 B.C.), which has enabled us to solve many chronological puzzles. Kharvela was 24 years of age when he ascended the throne. He appears to be a very powerful sovereign and defeated Pushyamitra Sunga when he attempted to advance towards the South. He won the homage even of Rathikas and Bhojkas. He does not seem to have fared well in his efforts against the Andhra King Satkarni. He was quite accomplished and a zealous patron of Jainism. He is said to have repaired a canal built during the rule of the Nandas. Kharvela of Kalinga.

Q. 60. **Give a brief account of either the Andhras or the Chalukyas.** *(P. U. 1940)*

The Andhra kingdom was very ancient but nothing definite is known about its early history or even its down fall. Magasthenes has mentioned them as powerful Andhras people.

The Andhras were descended from the Dravidians and spoke the Telegu language. The fact that the Andhra people are mentioned in the Aitareya Brahmana proves their antiquity. In the time of Chandragupta Maurya they lived between the Godavari and the Krishna rivers and had a very powerful army consisting of 1,00,000 infantry, 2,000 cavalry and 1,000 elephants. They were second only to the Mauryans. The fall of the Mauryas led to the rapid growth of the Andhra Dynasty and they spread all over the Deccan reaching as far as Pataliputra. The last ruler of the Kanva Dynasty was killed by an Andhra king. According to the Puranas this dynasty had 30 kings who ruled for the long period of 450 years. The history of this dyuasty is not very precise. 30 Kings ruled for 450 years.

The rise of the Andhra Power. After the death of Asoka, the Andhras became completely independent under their king Simuka. They soon extended their kingdom and became masters of the whole of the south from sea to sea. The Andhras were originally known as Satavahanas and the Independent after Asoka.

name Andhra was applied to them later on. They usually bore the surname of Shatkarni.

Sri Shatkarni : 3rd King.

The founder of this dynasty was Simuka. His successor Krishna or Kanha extended the boundaries of the kingdom considerably. The third king of the dynasty Sri Shatkarni is very well known to us as he was a contemporary of Kharvela of Kalinga. His name is mentioned in various inscriptions and literary works. He was a very powerful king and became paramount sovereign in the whole of Trans-Vindhyan territory. He also celebrated the horse sacrifice. His capital was Pratishthana in the state of Hyderabad. In the east his power was limited by Kharvela of Kalinga.

For a century and a half after that nothing is known about the doings of these kings. We again get some knowledge about them at about 28 B.C. when an Andhra king slew Susarman the last Kanva ruler.

Hala 17th 1st century A.D.

The 17th king of the dynasty, Hala, is also well-known to us. Probably he ruled in the first century A.D. He is said to have composed a book, *Sapta-sataka*, in the ancient dialect of Maharashtra. These Andhra kings became the protectors of the Hindus and saved them from the attacks of the foreign settlers in Western India.

Gautami-putra 23rd.

The 23rd king was Gautmiputra. He defeated Nahapana belonging to the Kshaharata Dynasty of Maharashtra and thus raised the prestige of his own dynasty. He conquered large portions of Gujrat and Malwa also. (119 A.D.) His son Pulumayi was defeated by Rudradaman, the Saka satrap of Ujjain.

Yajnasri 166 to 196 A.D.

The next king was Yajnasri (166 to 196 A.D.). He was the most important of the later Andhras. He recovered most of the lands lost by Pulumayi.

By these wars against the casteless Saka foreigners, the Andhras became champions of Hinduism. They performed the Horse-sacrifice but were always tolerant to other sects. Buddhist caves in the south were constructed during this period. The Hindus worshipped both Siva and Krishna but the Siva cult was more popular.

Abhiras and Pallavas.

The fall of the Andhras. Yajnasri's successors were not competent and very little is known about them. The dynasty ended in 225 A.D. A number of dynasties sprang upon its ruins. Maharashtra was occupied by *Abhiras* ; the territory watered by the Krishna by the *Pallavas* and Mysore by the *Kadambas*.

South India under the Andhras. The Andhra Dynasty ruled over the whole of South India for a considerably long time. The Puranas supply up with a list of the names of the kings, and the inscriptions and coins enable us to form an estimate of the social and the economic conditions of the time. The rulers themselves were great patrons of vernacular

literature. The period gave a great stimulus to Prakrit. The dialect of Maharashtra also developed during this period.

Social Life. The South Indian society was divided into four classes according to professions :— Four classes.

(1) The first class consisted of the *Maharathis*, the *Mahabhojas* and *Mahasenapatis*. This was the official class. The administration of the districts was placed in their hands.

(2) The second class included both officials and non-officials. The officials were *Amatyas* and *Bhandaris*. The non-officials were *Naigam* and *Sarthavaha*.

(3) The third class included *Lekhaka*, *Vaidya* and *Suvarnakarikas*, (scribes, physicians, and goldsmiths).

(4) The fourth class consisted of artisans and workers like carpenters, gardeners, etc.

Economic Condition. One striking feature of this period was the formation of craft-guilds which led to the development of certain arts and crafts. These crafts-guilds became a very important element of the society and served as banks also. Public endowments for charitable purposes were entrusted to them. Currency, consisting of copper, silver and gold coins, was another marked feature of the Andhra society. Trade and commerce flourishhed. Craft-guilds. Currency.

Religious Life. Hindusim, Buddhism and Jainism lived side by side, though Hinduism was the State religion. The Andhra kings were Hindus but were tolerant and did not persecute the non-Hindus. On the other hand they made liberal grant to Buddhist monasteries. Hinduism was the State religion.

Architecture and Sculpture. This art began in the days of the Mauryas and continued to make progress. The Best stone monuments are the Buddhist stupas at Barhut and Sanchi. They were constructed probably in the middle of the 2nd Century B.C. and the 50 B.C. respectively. The Bodh Gaya temple with its railings and pillars is assigned to this period. Similarly many other monuments of importance are dedicated to this age.

CHAPTER VIII

INVASIONS AND SETTLEMENTS OF BACTRIANS, GREEKS, PARTHIANS AND SCYTHIANS

Q. 61. **Write a short account of the Indo-Greek kings.** (*P. U. 1935*)

Q. 62. **Give some account of the Indo-Greek and Indo-Parthian dynasties of India.** (*P. U. 1941*)

INDO-GREEK KINGS

On the North-Western Frontier of India.

Indo-Bactrians and Indo-Parthians. With the downfall of the Mauryas, another glorious chapter of Indian history comes to an end. India once again, presented the gloomy picture of disunity and confusion that favoured foreign invasions. Beyond the North Western Frontiers of India, there had sprung up several Greek Kingdoms on the ruins of the mighty Syrian Empire of Alexander that were casting wistful glances on India and were awaiting some favourable occasion. The opportunity was soon offered at the fall of the Mauryas. For about two centuries the greater part of North-Western India remained under the sway of these foreign princes who are called Indo-Greek or Indo-Bactrians and Indo-Parthians. It was during this period that Hellenic and Indian cultures rubbed shoulders with each other. A large number of coins bearing the names of these Indo-Greek rulers have been discovered and form our primary source of information for this period.

Its geographical importance.

Bactria. Bactria corresponds to modern Balkh which is situated beyond the Hindukush mountains. It has had a special importance in Indian history because it is situated on the chief highways between India and the West. After the death of Alexander, Bactria fell to the share of Seleukos Nikator and soon became an important centre of Hellenic civilization.

About 250 B.C. Diodotus, the Governor of Bactria, revolted against Antiochos, the grandson of Seleukos, and the master of Bactria. Thus a new line was established in Bactria. Under the rule of the third king of this line, Euthydemos, Bactria became absolutely independent. The formal recognition of Bactrian independence was gained in 208 B.C.

Soon after the conclusion of the war between him and Euthydemos of Bactria, Antiochos crossed the Hindukush mountains and defeated an Indian king, Subhag Sen, who was ruling at Kabul. Antiochos' invasion, however, was a mere raid. The invader collected a large booty and then retreated. The invasion left no permanent marks on India.

Demetrios : 200-109 B.C.

The Bactrian invasion of India. The Bactrian Dynasty under Euthydemos became very powerful. Euthydemos' son, Demetrios, the fourth king of Bactria conquered the north-western provinces of the Magadhan empire *i.e.*, Afghanistan, Sind and Western Punjab. He ruled over his Indian dominions for several years. He called himself 'the king of the Indians.' It so happened that while he was busy conquering the Punjab and founding a new kingdom, a revolt took place in Bactria. It was headed by Eukratides who established a new dynasty in Bactria. So Demetrios gained a new kingdom in India, but lost the old one in Bactria. Eukratides was assassinated by his own son. The north-western part of India was then parcelled out among a host of Greek princelings related either to the race of Demetrios or of Eukratides.

Menander : 160-140 B.C.

Menander's invasion of India. The most important among these frontier Indo-Greek kings was Menander. Probably he belonged to the house of Euthydemos, father of Demetrios, and ruled at Kabul between 160 and 140 B.C. In about 155 B.C. he invaded India. He conquered the Indus peninsula called Surashtra, occupied Mathura and attacked Saketa. Thereafter he threatened Pataliputra but was checked by Pushyamitra, the Sunga king of

Pataliputra. He had annexed the Punjab, Sind and Kathiawar. His capital was at Sakala (Sialkot) which was a great centre of trade. It was situated in a delightful country, well watered and hilly, abounding in parks and gardens, groves and lakes. 'In the Buddhist tradition he is known as Milinda.' The Milindapanha, or the questions of Milind is a Buddhist work in Pali language and is associated with his name. He was a devout follower of Buddhism.

His capital was at Sialkot.

Antialkidas ruler of Taxila : 140 to 130 B.C.

We know of another Indo-Greek king named Antialkidas who was the ruler of Taxila from 140 to 130 B.C. Our information about him is derived from an inscription on a column at Besnagar, near Bhilsa, in the Gwalior state. This Greek king sent an ambassador, Heliodorus, to the ruler of Besnagar. The latter dedicated a monolithic column to the honour of Vasudeva, a form of Vishnu.

The Besnagar inscription.

The Besnagar column has a two-fold significance ; (1) It assigns an early date to the Bhakti cult of Vasudeva. (2) It tells us how men with Greek names became worshippers of Hindu gods.

140 to 130 B.C.

Fall of the Bactrians. The end of the Bactrians may be fixed between 140 to 130 B.C. It was brought about by a series of invasions of the Sakas or the Scythians. But many Greek kings continued to rule in north-west India.

National revolt under Arsakes.

The Indo-Parthians or Pahlavas. Almost simultaneously with the Bactrian revolt, Parthia unfurled the flag of rebellion and became independent. The leader of the revolt was Arsakes, who established the Arsakidan Dynasty. (Parthia lay to the south-east of the Caspian Sea.) This Arsakidan Dynasty which lasted for nearly five centuries held sway over the lands included in the old Persian Empire.

Mithridates : 171 to 136 B.C.

✓**Mithridates' Invasion.** The first Parthian king to invade India was Mithridates (171 to 136 B.C.), who annexed the territory between the Indus end the Jhelum in about 138 B.C. His successors could not keep an effective control over these lands for a long

time. But Mithridates' invasion is important as it led to a close connection between India and Parthia and the Persian title of Satrap or great Satrap continued to be used in India for a long time.

Invasion : 138 B.C.

After the fall of the Indo-Bactrians and before the advent of the Yueh-chi tribe several Parthian princes ruled in the frontier provinces. (130 B.C. to 50 A.D.) The earliest of the Indo-Parthian princes was Maues who ruled over the Western Punjab in about 90 B.C. He took the title of the great king of kings. He appears to be a Saka chief owing nominal subordination to the Parthians.

Maues 90 B.C.

Gondophernes. (20 to 48 A.D.) The most important among these Indo-Parthian kings was Gondophernes. His name is clearly Persian. His kingdom included Kabul, Kandhar and Taxila. His name was familiar to the Europeans, as it is connected with the legend of St. Thomas. The apostle is said to have visited India in his time, to have preached Christianity in his dominions and to have suffered martrydom. The legend is shrouded in mystery, but the fact is pretty certain that Gondophernes was known to the Europeans.

St. Thomas' martyrdom.

The end of the Parthians. In the middle of the first century A.D. the rule of the Indo-Parthians came to an end. The Indo-Greek princes were replaced in the Punjab by the Saka chiefs who had been pushed towards the Indian frontier by the southward advance of the nomad hordes of the Yueh-chi.

1st century A.D.

SUMMARY

After the break-up of the Mauryan Empire, India lost its political unity. For more than two centuries North Western India remained under the sway of the Indo-Greek rulers.

Bactria became an independent kingdom in 250 B.C. and Demetrios, its ruler, conquered the north-western provinces of the Magadhan empire. Thus Demetrios was the Indo-Greek ruler of India. While he was busy carving out a kingdom in India, a revolt broke out in Bactria and Enkratides set up a new dynasty there. Soon after he was assassinated by his own son. Internal dissensions led to the decline of these Greek princes.

Menander, belonging to the royal house of Demetrios, was the most important of these Indo-Greek kings. His capital was at Sakala and his sway extended as far as Pataliputra. He was a pious Buddhist and is known as Milinda in the Buddhist tradition. Another Greek king was Antialkidas who is known to us from the Besnagar inscription.

Simultaneously with the Bactrian revolt, Parthia became independent and Arsakes set up a new dynasty there. Mithridates was the first Parthian king to invade India and to rule over the territory between the Indus and the Jhelum. Another Indo-Parthian king was Gondophernes whose kingdom included Kabul, Kandhar and Taxila. The rule of the Indo-Parthians came to an end by the middle of the first contury A.D.

Q. 63. Write a brief note on the Sakas.

At Taxila and Mathura.

The Sakas or Scythians. The Sakas or the Scythians were nomadic tribes who were pushed towards India by the Yueh-chi. These Sakas in their turn destroyed the Indo-Greek kingdoms and established their power there. About the middle of the 2nd century B.C. the Sakas spread over Afghanistan and Balochistan and entered India through various ways. They made three settlements in India—two in Northern India and one in Western India. Taxila and Mathura were the centres of their Northern settlements and their third settlement was made in Malwa. They ruled over these petty kingdoms for a century or so and took up the title of 'Satraps' which shows that they were subordinate to Persia.

Two lines.

The Western Satraps. The 'Western Satraps' is the name given to the Saka princes who ruled in Western India under the designation of Great Satraps. One line of these ruled at Maharshtra and the other line at Ujjain in Malwa.

They belong to the Kshahrata line. The line that ruled at Maharashtra had their capital at Nasika. Bhumaka and Nahapan were the two important sovereigns of this dynasty. The Andhra king Gautmiputra destroyed them in about 119 A.D.

The Great Satraps of Ujjain. The line that ruled in Malwa had Ujjain for its capital. The first ruler of this dynasty was Rudradaman, the grandson of Chastana. He defeated the Andhra king

Pulumayi II twice. His kingdom included Malwa, Kathiawar, Sind, Cutch, and Konkan. He accepted Kanishka as his overlord.

Rudradaman

Rudradaman's inscription at Grinar is very interesting. It tells us that he repaired the famous Sudarashana lake built by the Mauryas. The Girnar inscription is a very important historical document. It shows how the Saka rulers of Ujjain were being Hinduised with great rapidity.

The Girnar inscription.

On the break-up of the Kushan Empire the successors of Rudradaman became independent. They remained entrenched at Ujjain till the time of Chandragupta II, who finally crushed the Saka power at Ujjain.

Swallowed in the Gupta Empire.

SUMMARY

In the middle of the 2nd century B.C., Sakas made three settlements, two in Northern India and one in Western India. Taxila and Mathura were the centres of their northern settlements. They took up the title of Satraps. The Sakas, who ruled at Maharashtra and at Ujjain in Malwa are called Western Satraps Bhumaka and Nahapan were the two important sovereigns of the Western Satraps at Maharashtra while Rudradaman was the most important king of the Western Satraps at Ujjain.

CHAPTER IX

KANISHKA AND THE TRANSFORMATION OF BUDDHISM

THE KUSHAN POWER IN INDIA

Kushans, a section of the Yueh-chi

The Kushans. The Kushans were a section of the great nomadic race called the Yueh-chi that originally lived in the Chinese Turkistan. They left their home in Western China and migrated towards the south-west. They first overpowered the Wu-sun tribe and then drove the Sakas towards the Indian frontiers. The Yueh-chi were again pushed southwards by the Wu-sun tribe that had revived their power. Now they settled in the Oxus Valley. It was here that they gave up their nomadic life and picked up the rudiments of civilization. By 40 A.D. the Kushan section of the Yueh-chi had established its dominance over the other tribes.

The founder of the Kushan Empire.

Kadphises I. The chief of the Kushan tribe was Kadphises I who became the first Kushan king. He was a very powerful monarch. He crossed the Hindukush and conquered Kabul and Gandhara. He drove out all the Indo-Greek and Scythian princes from the North-Western borders of India. Thus he was able to establish very strong Kushan Empire there.

His vast Empire.

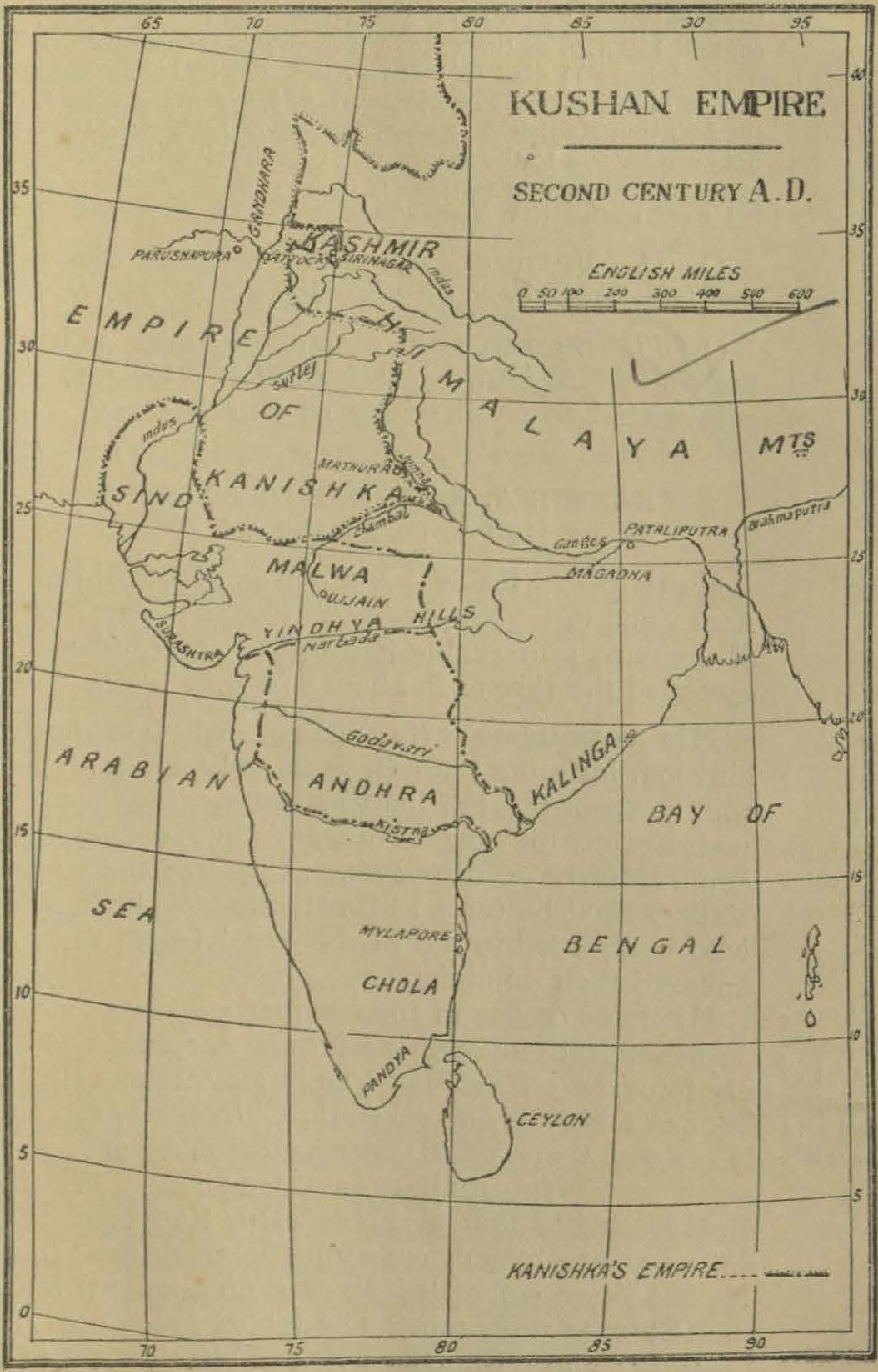
Kadphises II. The successor of Kadphises I was his son, Kadphises II. Many scholars believe that the Saka era of 78 A.D. was founded by him. He conquered almost the whole of Northern India. His kingdom extended as far as Benares and Ghazipur to the east, and as far as the Narbada river to the south. In addition to the Indian provinces, his kingdom included the Oxus Valley, Kabul and Kandhar. He governed the Indian provinces through military deputies.

He was defeated by the Chinese.

By the close of the first century A.D. China was increasing its power. Its general Pan Choa had advanced as far as the Caspian Sea. These Chinese victories alarmed Kadphises II. So he demanded in marriage the hand of a Chinese princess. This being refused Kadphises sent a huge army to the Chinese Frontier. His army was defeated and he was compelled to pay tribute. He often sent ambassadors to China.

The conquests of the first two Kushan sovereigns established commercial relations between India, China and Roman Empire. Kadphises struck gold coins after the Roman fashion. Embassies were exchanged.

Chronological Differences. The dates of the Kushan kings are not accurately known. Many scholars think that the correct date of Kanisha's accession is 78 A.D. But this has


KUSHAN EMPIRE
SECOND CENTURY A.D.
ENGLISH MILES
0 50 100 200 300 400 500 600
KASHMIR
GANDHARA
PARUSHAPURA
SIRINAGAR
Indus
EMPIRE OF KANISHKA
Sutlej
HIMALAYA MTS
SIND
MATHURA
Jumna
Chambal
Ganges
PATALIPUTRA
Brahmaputra
MAGADHA
MALWA
UJJAIN
VINDHYA HILLS
Narbada
SURASHTRA
Godavari
ARABIAN SEA
ANDHRA
KALINGA
Kistna
BAY OF BENGAL
MYLAPORE
CHOLA
PANDYA
CEYLON
KANISHKA'S EMPIRE

been rejected by Sir John Marshal and Dr. Smith, who suggest 120 A.D. as the date of Kanishka's accession.

Kadphises II died in 110 A.D. and Kanishka ascended the throne in 120 A.D. This interval of ten years is explained by the fact that Kanishka was not the son of Kadphises II, and did not even belong to the same line of the Yueh-chi. Kadphises II came from the great section of the Yueh-chi, while Kanishka belonged to the little Yueh-chi.

Q. 64. Form an estimate of the character and achievements of Kanishka. (*P. U. 1935*)

Q. 65. Sketch the character and achievements of Kanishka. Why is his reign specially celebrated in the history of Buddhism ? (*P. U. 1938*)

KANISHKA, A PATRON OF BUDDHISM (120 A. D. TO 162 A.D.)

Kanishka. Kanishka, a patron of Buddhism, like Asoka and the greatest of the Kushan kings, is one of the most remarkable figures of Indian history. He ascended the throne in about 120 A.D.

His conquests. Kanishka ruled over his vast kingdom for more than 40 years. Like his predecessors he spent most of his time in waging successful wars against his neighbours, and thus extending his empire. Early in his reign he conquered the Kashmir Valley. Next he turned his attention to the Parthians who had settled in the west. He defeated them and annexed their dominions.

Kashmir valley conquered.

His fame as one of the conquerors, however, rests on his expedition against China. Accompanied by a big force, he crossed the Pamir Mountains called the 'roof of the world,' attacked the Chinese and thoroughly crushed them. This is considered as one of the most wonderful military performances. We have already studied that his predecessor Kadphises II had suffered a crushing defeat at the hands of the Chinese. He had been compelled to pay an annual tribute to the Chinese monarch. The tables were now turned in the reign of Kaniska who completely crushed the Chinese. Thus he freed his empire from the burden

Chinese expeditions ; conquest of Kashgar. Khotan and Yarkand.

of an annual tribute to China. He also conquered Kashgar, Khotan and Yarkand. These victories are an eloquent proof of his military genius.

He selected Purushpur or Peshawar as the seat of his government. He erected many Buddhist buildings there. In India his dominions extended from Gandhara and Kashmir to Benares on the east and and Sind on the south. His kingdom included Afghanistan and the Chinese Turkistan also. Kanishka's inscriptions and coins have been found at Mathura, Sravasti, and Sarnath near Benares. He appointed Viceroys in distant provinces.

His capital at Peshawar.

A Patron of Buddhism. Kanishka won many laurels on the field but his real fame rests on the fact that he became like Asoka a great patron of Buddhism. By his time disintegrating tendencies had sprung up in the Buddhist church. In order to settle all religious disputes and to formulate the Buddhist creed, Kanishka, like Asoka, summoned at Kashmir a Council of the Buddhist Monks. The Council met at Kundalvana near the capital of Kashmir under the presidentship of Vasumitra. It prepared authorized versions of Buddhist scriptures. The decisions were engraved on copper plates which were buried under a stupa.

A Buddhist Council summoned at Kundalvana.

The Buddhist sect represented at the Council was the Hinayana type of the Lesser Vehicle, the earlier form of Buddhism. But it is definitely known that the form of Buddhism prevalent in the times of Kanishka was of the Mahayana type, or the Great Vehicle, much different from the original Buddhism.

Kanishka's religion. The religion of Kanishka has been a subject of controversy. The Buddhist tradition informs us that Kanishka was an active and liberal patron of their faith. It considers him as the second Asoka. This is further supported by the evidence of the Peshawar Casket inscription where it is mentioned that he became a convert to Buddhism. He erected at his capital a great relic tower which won the appreciation of Chinese visitors to India.

Buddhist tradition calls him a zealous Buddhist.

But he was not a bigot. Later on, he seemed to have had an eclectic frame of mind. He worshipped a strange medley of Greek, Hindu, Mithraic, and Zoroastrian gods. V. A. Smith remarks that Kanishka's religion was a loose form of Zoroastrianism which freely admitted the deities of other creeds.

Rise of the Mahayana type.

Transformation of Buddhism. By the time of Kanishka Buddhism itself had undergone a considerable transformation. Primitive Buddhism was absolutely Indian and unaffected by foreign influences. As soon as it spread abroad changes were bound to follow. It had to adapt itself to foreign environments. In this way it absorbed certain practices and beliefs which ran tilt against original Buddhism. The result was that a new type of Buddhism made its appearance. The new type was called Mahayana or Great Vehicle to distinguish from the original type Hinayana or Lesser Vehicle. (*The causes for this transformation, the distinction between the two types and their relative features are dealt with in detail in the answer to the next question.*)

Kanishka, a great builder.

A patron of Art and Literature. Like Asoka Kanishka was a great builder and a great lover of architecture and sculpture. He built a town in Kashmir, called Kanishkapur. At Peshawar he erected a huge tower over the relic of Buddha. Further he adorned his capital with many Buddhist buildings.

Mathura and Gandhara Schools.

During his time Mathura and Gandhara were famous centres of the art of sculpture. At both places many pieces of sculpture have been discovered, which testify to the excellent skill of the artists of this period. At Mathura a life size statue of Kanishka has been found. Although it is without the head, it has been identified as that of Kanishka.

Coins of great artistic beauty belonging to his time have been discovered.

Like other Indian kings Kanishka extended liberal patronage to learned men. Three eminent Buddhist

writers lived at his court, *viz.*, Nagarjuna, Asvaghosh and Vasumitra. Nagarjuna was an interpreter of the Mahayana type of Buddhism. Asvaghosh was a versatile genius, well versed in music, literature, religion and debate. Two of his important works are Buddha-Charit and Sutra-Alankar. Vasumitra wrote Mahavibhasa Sastra. It gives us volumes of information on Buddhist philosophy. In addition to these writers there was Charaka, the court physician of Kanishka. He is the famous writer of Charak Shastra, the Indian system of medicine.

Learned men at his court: Nagarjuna, Asvaghosh Vasumitra.

Charaka.

The Kanishka Era. Kanishka started a new era in Indian history. It was continued by his successors. Coins and inscriptions bearing the years 3 to 99 of this era have been discovered.

The Death of Kanishka. His end is shrouded in mystery. It is said that his officers got dissatisfied with him on account of his never-ending wars. According to tradition when he was returning from his northern campaign in 162 A.D. he was smothered to death by his discontented officers.

Smothered to death.

An estimate of Kanishka. Kanishka was the greatest of the Kushan kings. He was a mighty conqueror and a great empire builder. His military conquests have earned for him an undying fame. He drove the Indo-Greek princes from the north-western borders of India and established a mighty empire there. As a founder of a big empire he ranks with the greatest heroes of Indian history.

Conqueror and an Empire builder.

Patron of art and learning.

And he was no barbarian. He was a great patron of art and learning. His court contained a galaxy of eminent philosophers and writers. His name is particularly associated with the Gandhara school of sculpture.

His fame does not only rest on his conquests. In the Buddhist annals he is known as the second Asoka, like whom he rendered great service to Buddhism. He too summoned a Buddhist Council and tried to settle the disputed points. But he differed from

Zealous Buddhist.

Asoka in an important respect. Unlike Asoka he was essentially a man of the sword. Even after adopting Buddhism he did not abandon his wars. These continued till the very end of his career.

SUMMARY

Kanishka, the greatest of the Kushan rulers ascended the throne in 120 A.D. and ruled for about 40 years. He was a mighty conqueror. He drove out the Parthians, conquered Kashmir, Yarkand, Khotan, Kashgar and led a successful expedition against China. His kingdom, included Afghanistan and Chinese Turkistan and on the Indian side extended to Benares. His capital was at Peshawar. Like Asoka he was a great patron of Buddhism and convened a Buddhist Council at Kashmir, that prepared authorized version of Buddhist scriptures. Kanishka's religion was a loose form of Zoroastrianism but he was very tolerant and extended, like Akbar, patronage to all religions. During his reign, Buddhism underwent transformation and the new form, Mahayanism was nearer to Hinduism. He was a great lover of architecture and sculpture. He constructed a relic tower at Peshawar and established a town, Kanishkapur. Sculpture flourished at Gandhara and Mathura. Gandhara school of sculpture attained remarkable excellence during his reign. His court was adorned by a galaxy of learned men—Nagarjuna, Ashvaghosh and Vasumitra. Charaka, the court physician of Kanishka wrote Charaka-shastra, the Indian system of medicine.

Weak successors of Kanishka.

The fall of the Kushans. Kanishka had two sons, Vasishka and Huvishka but the former had died during the life of Kanishka. So Kanishka was succeeded by Huvishka in 162 A.D. He is said to have ruled for 20 years. Very little is known about him. His coins show a great artistic skill. Most probably he established a town in Kashmir and a monastery at Mathura. He was a Hindu, and he worshipped Shiva.

Huvishka.

Vasudeva.

The disintegration and decay of the Kushan Empire began during the reign of his successor Vasudeva, V. A. Smith supports the Muslim tradition that the fall of the Kushans was due to the rise of Sassanian dynasty but Ray Chaudhary rejects this view and states that the disappearance of the Kushan empire in India was due to the rise of two powerful branches of the Naga Dynasty, Bharsivas and Vakatakas. The Kushans lost their Indian dominions but continued to rule at Kabul till the Hun invasions in the 5th century.

Kushans and Greeks Hinduised.

The assimilative power of Hinduism. The Kushans present to us a glowing instance of the assimilative power of Hinduism. At first they accepted Buddhism but were soon

Hinduised as the name of one of the successors. Vasudeva, shows. There was a tendency among the Greeks also to be Hinduised. A Greek built a pillar in the second century B.C. in honour of Vasudeva.

Mahayana.

Q. 66. **Write a short note on the transformation of Buddhism in Kanishka's reign and distinguish between Hinayanism and Mahayanism.**

TRANSFORMATION OF BUDDHISM

(*i*) The worship of Bodhisattvas

Hinayana and Mahayana Schools of Buddhism. As already noticed, by the reign of Kanishka Buddhism had undergone a considerable transformation. Buddhism was now divided into two main schools, the Hinayana and the Mahayana. The Hinayana School of Buddhism was the original Buddhism. It still flourishes in Ceylon, Burma and Siam. It has also been called the Southern Buddhism. Its literal meaning is the Lesser Vehicle. The Mahayana School of Buddhism, or the Great Vehicle, or the Northern Buddhism, was the new school of Buddhism.

The Mahayana school of Buddhism is very interesting as it forms a bridge between the original and the modern Buddhism. In the curious evolution of his religion, Buddha now began to be looked upon as a god or rather the king of gods. He ceased to be considered as a mere human being. He was ever present in the hearts of his followers who were served by a number of Bodhisattvas (men who were Buddhas in the making). These Bodhisattvas were to act as intercessors between the great Buddha and the sinning men.

(*ii*) Belief in Yoga.

Another point to note here is that the Buddhists of the Mahayana school began to follow the Hindu idea of Yoga, the practice of which they thought led to spiritual insight.

(*iii*) And *Bhakti.*

Further they began to preach the cult of *Bhakti* or devotion to a personal saviour.

(*iv*) Image worship.

The followers of the new form of Buddhism began to make images and statues of the Buddha and the

Bodhisattvas. Every incident of the life of Buddha was expressed in images, executed in the Gandhara school of sculpture. This conveyed the message of the Buddha to foreign countries. The followers of the Hinayana school never made an image of Buddha. They represented him only by symbols, *e.g.*, an empty seat or a pair of foot-prints.

J. N. Sarkar nicely sums up the characteristics of the new school. "It was essentially a religion of the service of man, though at the same time it produced great scholars too. It was a very popular religion, because it made an irresistible appeal to the emotions by its gorgeous ritual, its preaching the cult of Bhakti or devotion to a personal saviour, its programme of active humanitarianism, as distinct from lonely contemplation and self-mortification. It was an intensely living and active faith. It came forth into the world, visiting the homes of the people instead of seeking cloistered seclusion. Before it Hinayana was unprogressive, cold, intellectual, inert and rather monotonous."*

A living religion.

(*v*) New School's literature in Sanskrit.

Another difference may be marked here that the new school produced literature in Sanskrit while the original Buddhist literature was in Pali.

Causes of the transformation. There are many factors responsible for this transformation of Buddhism.

The rise of the Bhakti Cult.

(1) The rise of the cult of Bhakti or the path of devotion had its reaction on the Buddhists and added a new element of emotion to their creed.

Yoga.

(2) The Hindu idea of Yoga made a great appeal to the people and the new school adopted it. Thus we find that the Mahayana school of Buddhism had its roots deep in the Indian ideas of Bhakti and Yoga. This also shows that the tendency of the new school was to come near Hinduism.

Elaborate ritual.

(3) The monasteries had a great amount of wealth which gave a lot of leisure to the monks. These monks wove an elaborate ritual under which the

* J. N. Sarkar—India Through the Ages.

Buddha's faith and code of practical ethics were completely buried. This also brought the new Buddhism nearer to Hinduism.

Foreign influence.

(4) "The moment Indian Buddhism began its foreign travels, it was bound to change." It was natural as it had to adapt itself to foreign tastes and necessities. In this it adopted many practices and beliefs which were against the original Buddhism.

Change of Capital to Gandhara.

(5) The change of capital from Magadha to Peshawar shifted the centre of Buddhism from Pataliputra to Gandhara. It was here on the borders of India that Buddhism absorbed many elements of foreign culture especially the representation of Buddha in images.*

Many Hindus adopted Lord Buddha as one of their gods, and began to worship him. The polytheist Hindhus could afford it. But it helped to bring about a compromise between the two religions. In course of time, some of the Buddhists also began to worship Lord Buddha—an irony of History. Buddha had revolted against god's worship, and he himself became a god.

SUMMARY

Buddhism, by the time of Kanishka was split up into two main schools—the Hinayana and the Mahayana. The Hinayana school of Buddhism was the original Buddism that flourishes in Ceylon, Burma and Siam. The Mahayana school of Buddhism was the new school of Buddhism which looked upon Buddha as God. This new school adopted the Hindu beliefs of Yoga, Bhakti and image worship. The followers of the original Buddhism represented Buddha by symbols, *e.g.* an empty seat or a pair of footprints. The new school produced literature in Sanskrit. The causes for this transformation of Buddhism are manifest. (1) As Buddhism travelled abroad, it adopted beliefs and practices that were foreign to the original Buddhism. (2) The Hindu idea of yoga made a great appeal to the people and the new school adopted it. (3) The rise of the Bhakti Cult added a new element in the Buddhist creed. (4) The monks had a lot of leisure and wove elaborate ritual that completely suppressed Buddha's code of practical ethics. (5) The change of capital from Magadha to Peshawar offered an occasion to absorb foreign elements.

---

* Adapted from "Ancient India" by Ved Vyasa.

Q. 67. What do you know about the Gandhara school of sculpture ? Describe its salient features. Compare it with the other schools of art.

GANDHARA SCHOOL OF SCULPTURE

Greek technique and Buddhist subjects.

The Gandhara School of Sculpture. Intimately connected with the Mahayana school of Buddhism was a new school of Indian sculpture, known as the Gandhara School. Taxila must have been the centre of the new school of Buddhism. Taxila was also the capital of the Gandhara Province. It was here, therefore, that the new school of sculpture was developed. That is why it is called the *Gandhara school of sculpture.*

It is also called the Graeco-Buddhist School of Sculpture, as it employed the style of the Greek art to express Buddhistic ideals. The limbs, the dress, and the ornamentation imitate the Greek models.

The province of Ganhara was so situated as to be the meeting ground of the Indian, Chinese, Iranian and the Græco-Roman cultures. This region was being ruled by the Greeks, and so the art was a mixture of the West and the East. It was the school of Indo-Greek sculpture. It was therefore quite natural for the Gandhara School to absorb foreign ideas and influences. Outside India it became very important as it became "the Parent of the Buddhistic art of Eastern or Chinese Turkistan, Mongolia, China, Korea and Japan."

Buddha's life-history in stone.

The main theme of the Gandhara school of sculpture was the new form of Buddhism. *It is a lively commentary on the life and deeds of the Lord Buddha.* Every incident in the life of the Buddha was expressed by the sculpture in stone. In every work the Buddha is represented as a man god with a sacred halo round his head. The followers of the original Buddhism never made any image of the Buddha. They represented him by an empty seat or by a pair of foot-prints. Under foreign influence the

Gandhara sculptors sought to satisfy the needs of the foreigners who wanted something concrete to worship.

Four Indian Schools.

Comparison with the other schools of art. In India proper indigenous schools of sculpture flourished, and these also sought inspiration from Buddhist ideals. There existed at least four indigenous schools at Sanchi, Mathura, Sarnath, and Avanti. Each of these centres had a distinctive art of its own. The Amaravati school of art is very well-known to us and some of its artistic remains excel the creations of Gandhara school. Though it is still a matter of controversy, still it can be said with some certainty, that the "Gandhara School influenced to some extent, as it was itself influenced by the other schools of Indian art."

Rich carving and elaborate symbolism.

The characteristic features of the indigenous Indian art were simplicity and restraint. The Gandhara sculptures, on the other hand, revel in rich carving, elaborate ornamentation and complex symbolism. They are more ornate than the original Indian models.

SUMMARY

The Gandhara school of sculpture is so called because it flourished in the Gandhara province. It is also called Graeco-Buddhist school for it employed the style of the Greek art to express Buddhistic ideals. The life of Buddha forms the inspiring motive of this art. Every incident of Buddha's life is expressed in stone.

Besides this school of sculpture, there were other schools of art, particularly flourishing in Mathura and Amravati. Simplicity and restraint were the marked features of the original art while rich carving and elaborate symbolism were the outstanding marks of the new art.

Brisk trade

Trade and commerce during the Kushan Period. During the Kushan period India enjoyed a brisk trade with foreign countries. India exported ivory, pearls, cotton cloth, silk yarn, precious stones, perfumes, medicinal herbs etc., and imported gold, silver, copper, tin, leather, etc. The traders went by land routes as well as by water routes.

Q. 68. **Estimate the extent of the Greek influence in ancient India.**

Q. 69. Give some account of the Indo-Greek dynasties of India. How did the Greek contact influence Indian culture ? *(P. U. 1941)*

See under Question 62.

HELLENIC OR GREEK INFLUENCE ON INDIA

Very little influence on India.

Hellenic or Greek influence on India. It is a matter of controversy as to how far India was influenced by the Hellenic or Greek culture. Western scholars say that the development of Indian civilization owes much to Greece. But a patient study of the subject will bring home to us that the Greek influence on Indian thought and culture is almost negligible. At best a few coins and the technique of the Gandhara art may have been influenced by the Greek art, but mostly Indian culture remained uninfluenced.

It produced no effect on Indian life or culture.

Alexander's Invasion. India first came into contact with the Greeks when Alexander, Seleukos and Antiochos invaded India. These invasions were mere raids. The invaders came like a hurricane and went back after collecting whatever booty they could. Their invasions were of little consequence. They left no permanent marks on the life and culture of the Indians. Megasthenes' description shows that the Indian culture remained unadulterated. The Indians did not ape the foreigners. Their art, architecture and literature bore no traces of Greek influence.

Their establishment led to exchange of ideas.

The Indo-Greek kingdoms. If any Greek influence affected Indian life it was when Indo-Greek kingdoms were founded in the north-west of India. Demetrios and his successors ruled these regions for about 200 years. It was during this period that the two cultures came in close contact and affected each other. But still there is no evidence that the Greek culture affected the Indian appreciably. "The tendency was for Indo-Greek and other foreign princes and people to become Hinduised rather than for Indian princes and people to become Hellenised."

The Besnagar inscription and the religion of the Kushan kings clearly prove that.

Let us now take up the various items and see whether they bear any marks of Greek influence.

Coinage. The Indian coins do betray Greek influence. The Indians did not know how to make refined coins which were usually punch-marked. The Greek coins were very polished and bore two dyes, bearing the effigy and the title of the king on one side and some other device on the other. The Indians followed this type completely.

Indian coins followed Greek models.

Art. There is no reason to suppose that Indian architecture was in any way influenced by Greek architecture. Of course, the Gandhara school of sculpture was largely influenced by the Greek art. In fact this is the only subject that bears unmistakable signs of Greek influence.

Ghandhara art bears Greek influence.

Literature. It is believed that the Indian drama if not the Indian philosophy was influenced by Greek. But the consensus of opinion is that the Indian literature also does not bear any sign of Greek influence. The art of play-writing in India is absolutely native. Mr. Veda Vyas says, "The resemblances are so few and superficial, and the differences so many and fundamental, that the theory has been generally discarded." The Charak-Shastra, the work on Indian medicine, has been supposed to betray Greek influence but there is no strong evidence to support this contention. On the other hand, we may safely say that the Greeks borrowed their folklore from the Indians. The Greeks have taken many animal stories from the *Panchatantra*.

No effect on Indian literature.

Indian folk tales migrated to the west.

Astronomy. India owes a huge debt to Greece in the realm of astronomy. The Indians learnt astronomy from the Greeks and this is openly admitted. "The Yavanas are barbarians. Yet the science of astronomy originated with them and for this reason they must be reverenced like gods."*

Indians learnt astronomy from the Greeks.

* Gargi Samhita.

Greek names are used in Indian books on Astronomy. Later on India taught mathematics and astronomy to the Arabs who taught these to the west.

Indian philosophy affected western thought.

Philosophy. In the realm of philosophy the Greeks owe a huge debt to India. They adopted the Indian doctrine of Yoga or meditation and the Indian ideas of asceticism and abstinence from meat. The Neo-platonic school of Alexandria and Gnosticism show traces of Hindu influence.

SUMMARY

Greek influence on Indian life and thought was negligible. Art and coins were influenced to a certain degree but on the whole Indian culture remained uninfluenced. When the Indo-Greek kingdoms were established in the north-west of India, the two cultures came into close contact with each other and the tendency was for Indo-Greek princes and people to become Hinduised. The Indians learnt how to make refined coins and the Gandhara school of sculpture adopted Greek technique. Beyond this there was no effect. Indian literature was uninfluenced but the Greeks borrowed their folk-lore from the Indians.

India owes a great debt to Greece in the realm of astronomy, Indians openly admitted that they learnt the science of astronomy from the Greeks. Later on India taught to the Arabs, astronomy and Mathematics. Indian philosophy produced a tremendous influence on Greek thought.

CHAPTER X

THE GUPTAS AND THE HINDU RENAISSANCE

The Importance of the Gupta Age. The Rise of the Gupta power is very important in ancient Indian history.

(1) The Gupta Aga marks a new era in Indian history. With the advent of the Guptas everything becomes precise and definite. The chronological difficulties are removed. The darkness of the third century disappears. We are now in a position to assign definite dates to events in the Gupta period. Dates become definite.

(2) Several scholars are of opinion that the collapse of the Kushans led to the loss of political unity in India. But Jayaswal and Ray Chowdhary reject this view and assert that after the downfall of the Kushans, two great powers, Bharshivas and Vakatakas held in succession the political power in Northern India. These powers upheld the Brahmanical religion, and made it possible for the Guptas to make the Hindu religion supreme in the country once more. Political unity.

(3) Under the Guptas the Brahmanical religion reared its head once again. Buddhism lost royal patronage and the status of the state religion. Once more it became a mere sect. Revival of Brahmanism.

(4) The Guptas established peace and order in the country. In such conditions Indian intellect and character blossomed forth. The spirit of the age manifested itself in art, architecture, painting, and music. It is on account of these achievements in the realm of art and literature that the Gupta Age has been called a 'Period of Hindu Renaissance.' Development of art and literature.

(5) Greater India also sprang into existence during this period. Indian culture spread abroad. India now entered on her glorious period of expansion and colonization. Greater India.

The Rise of the Guptas. The third century in India is a dark page of Indian history. With the advent of the fourth century the centre of political interest is once again shifted to Pataliputra in Magadha. We now learn about Chandragupta, just a chief in Magadha, laying the foundations of the Gupta Empire.

Chandragupta. Very little is known about the ancestors of Chandragupta, His father, Ghatotkach Gupta, and his grandfather, Sri Gupta, were insignificant Rajas. We do not know anything about them. So the first important king of this dynasty was Chandragupta I. Probably he ruled between 320 and 330 A.D. Chandra-gupta-320—330 A.D.

The Lichhavi marriage.

He married a Lichhavi princess, Kumar Devi. This matrimonial alliance with the Lichhavi tribe proved to be of great political significance, as it considerably helped Chandragupta in laying the foundations of the greatness of the Guptas. This gave him the possession of Pataliputra, and thus enabled him to extend his sway over the Gangetic valley as far as Prayag. The importance of this marriage is further borne out by the fact that for the first time we come across coins with the figure of a woman on it. Chandragupta seemed to be so proud of this alliance that the figure of his wife Kumar Devi was also imprinted on the coins. Samudragupta, the son of Chandragupta, took great pride in calling himself, the son of the daughter of the Lichhavis."

A New Era. 330 A.D.

Chandragupta proclaimed himself as the Emperor of Aryavarta by founding a new era which continued to be used for centuries in Northern India. The date of his death is uncertain. He might have died about 300 A.D.

_Q. 70._ Give the principal events of the reign of Samudragupta and show the extent of his empire.

_Q. 71._ "Samudragupta, the second Gupta monarch, was one of the most remarkable kings who ever ruled India." Discuss this statement. (*P. U. 1938, 1940*)

_Q. 72._ Samudragupta was one of the ablest and most versatile rulers India has known. Discuss. (*P. U. 1941*)

SAMUDRAGUPTA, THE INDIAN NAPOLEON

A versatile genius.

The Accession of Samudragupta. Samudragupta, the son of Chandragupta I, occupies the most important place among the Gupta sovereigns. He succeeded his father in about 330 A.D. and he ruled for half a century. He is considered to be one of the most powerful and accomplished rulers of India. He was a versatile genius—musician, poet, scholar and warrior.

'Indian Napoleon.'

His conquests have earned for him the title of 'The Indian Napoleon.' 'While Asoka stands for peace and non-violence, Samudragupta stands for the opposite principle of war and aggression. The one had a contempt for conquest; the other had a passion for them.' Samudragupta, from the very first was

fired by the ideal of Chakravartin. His one ambition was to become a King of Kings,—the Sovereign of the entire country*.

The Allahabad Inscription. Samudragupta, like Asoka, has also left behind an account of his accomplishments. His various conquests of war and violence are described in an inscription which was composed by his court poet, Harisena. He got it engraved on the pillar which was set up by Asoka at Allahabad and which bears an inscription of Asoka describing his conquests of piety.

This inscription gives us a detailed account of the exploits of Samudragupta and enables us to form some idea of the historical geography of the times. Besides, it has a great literary importance. It is written in the Sanskrit language. This is a proof that the Sanskrit language was in a flourishing condition in the time of the Guptas. It is composed half in prose and half in verse and takes the form of a panegyric. **Its manifold importance.** **A panegyric in Sanskrit.**

The exploits of Samudragupta. Samudragupta had been selected as his successor by his father for his military prowess. Soon after his accession he began his career of conquests. At first he tried to consolidate the kingdom that he had inherited from his father. He destroyed most of the petty kingdoms and principalities in Aryavarta or Northern India and annexed them to his empire. The Allahabad inscription mentions nine kings who were defeated by him. The conquest was so thorough that he became the master of Northern India. He even conquered the wild tribes of Central India. Conquest of the North.

Then he embarked upon the conquest of the south. It was a task which needed unusual boldness and design and 'masterly powers of organization and execution.' Samudragupta performed the task so thoroughly that his expedition towards the south has become memorable in Indian history. He marched Southern Expedition.

* R. K. Mukerji—*Men and Thought in Ancient India*;

along the eastern coast and went up to Kanchi and Madras. He conquered all the kingdoms in the way. He defeated Mahindra, the king of south Kosala, the rulers of Central Provinces and Orissa and the ruler of Kalinga. Then he took a north-westernly course and bent his steps homewards through Khandesa. He conquered the Maratha country in the way.

Homage from frontier rulers.

The whole expedition took him two or three years. He did not effect a permanent conquest of the Deccan but was satisfied with receiving homage and tribute. He brought camel loads of gold back to his capital.

His dazzling victories alarmed the petty states on the frontiers of his empire. A number of them submitted to him of their own will. On the east Samatata, Kamrupa, Dewaka, Nepal and Kartripura accepted his suzerainty. On the west the republics of Malwas and Abhiras offered their submission to him.

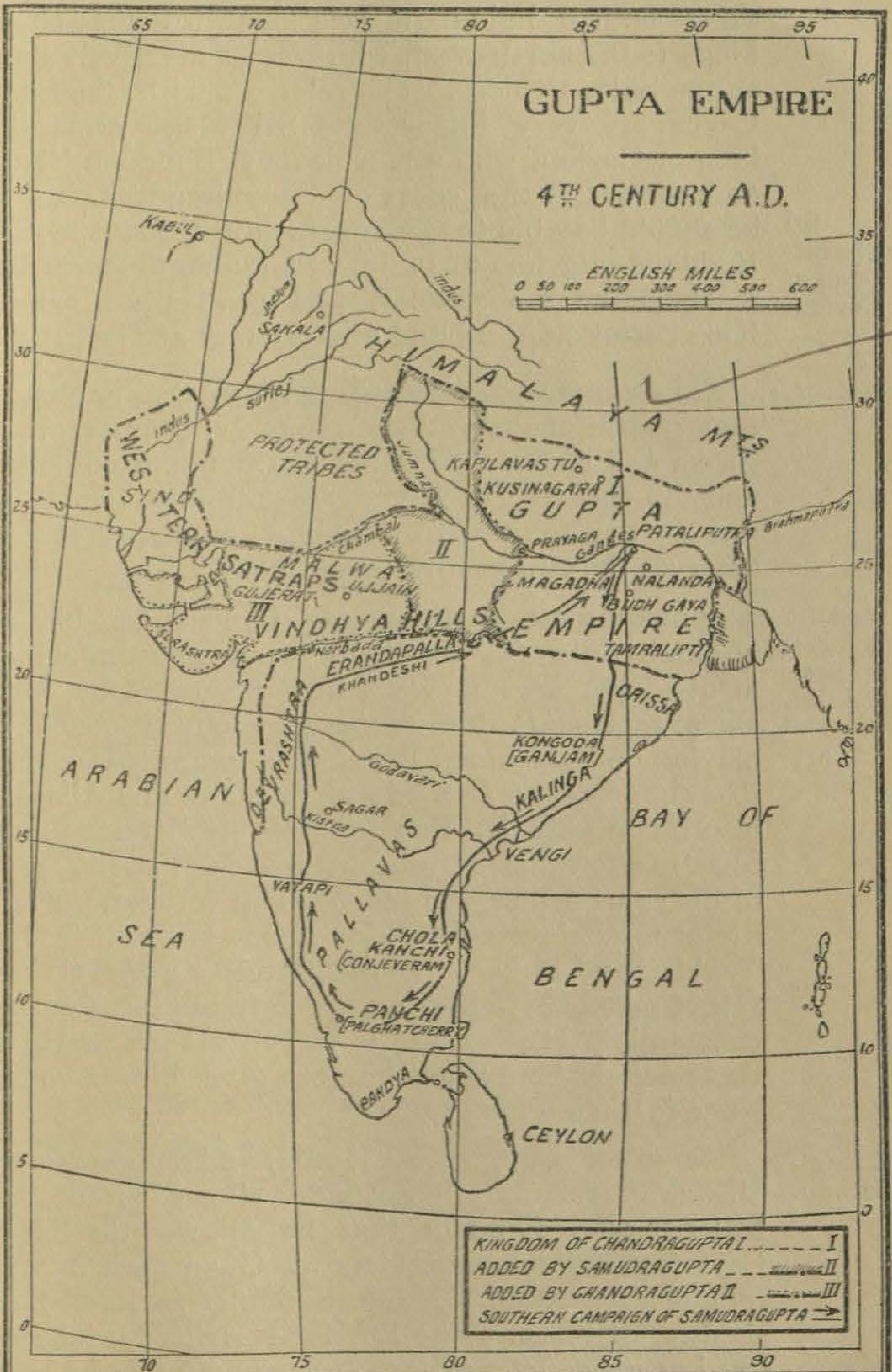
Most of Northern India.

The Horse Sacrifice. The whole of India now acknowledged him as the paramount sovereign. So he felt justified in performing the Ashvamedha sacrifice in order to establish his claim to be the *Chakravartin* Raja of India. Gold coins were struck to commemorate the occasion. There is a statue of a horse in the Lucknow museum which probably suggests this memorable event.

The extent of his empire. The territory directly under Samudragupta was bounded on the east by the Brahmaputra, on the north by the slopes of the Himalayas, on the west by the Jumna and the Chambal rivers, and on the south by the river Narbada. Besides this, Nepal, Assam, Devaka (E. Bengal) Samatata and Kartripura (Kumaon and Garhwal) did him homage and paid tribute to him. He also controlled the tribal states of the Punjab and Malwa.

The Sakas.

His relations with foreigners. The fame of his victories spread far and wide. Foreign princes were very eager to have friendly relations with him. They sent him embassies with rich presents. Among


GUPTA EMPIRE
4TH CENTURY A.D.
ENGLISH MILES
0 50 100 200 300 400 500 600
KABUL
SAKALA
HIMALAYA MTS.
PROTECTED TRIBES
WESTERN SATRAPS
KAPILAVASTU
KUSINAGARA I
GUPTA EMPIRE
PRAYAGA
PATALIPUTRA
MAGADHA
NALANDA
BUDH GAYA
MALWA
UJJAIN
GUJERAT
SURASHTRA
VINDHYA HILLS
ERANDAPALLA
KHANDESHI
TAMRALIPTI
ORISSA
KONGODA [GANJAM]
KALINGA
VENGI
SAGAR
PALLAVAS
VATAPI
CHOLA
KANCHI (CONJEVERAM)
PANCHI (PALGHATCHERRY)
PANDYA
CEYLON
ARABIAN SEA
BAY OF BENGAL
KINGDOM OF CHANDRAGUPTA I ------ I
ADDED BY SAMUDRAGUPTA ------ II
ADDED BY CHANDRAGUPTA II ------ III
SOUTHERN CAMPAIGN OF SAMUDRAGUPTA →

others he had diplomatic relations with the Kushan kings to the north-west, who were collectively known as the Saka Princes. His relations with the king of Ceylon are very important. Sri Meghvarman, the king of Ceylon, who was a devout Buddhist sent an ambassador to the court of Samudragupta, so that he should be able to secure facilities for Ceylonese Buddhist pilgrims to India. Samudragupta cordially received the ambassador, and gave the Ceylonese King permission to build a monastery at Gaya.

Sri Meghavarman of Ceylon.

A conqueror.

An estimate of Samudragupta. Samudragupta, the greatest of the Guptas, ranks with emperors like Asoka and Akbar. He once again imparted political unity to India. He was a great military genius and was the real founder of the Gupta empire. He justly deserves the title of the Indian Napoleon.

A versatile genius, poet, musician, and lover of art.

Samudragupta was not only famous for his conquests but also for his literary and artistic achievements. He was a versatile genius. One of his coins represents him as seated on a couch and playing on the *vina*. From this we may conclude that he was very fond of music. The Allahabad inscription tells us that he was well-versed in the Shastras and that he was the prince of poets. Some of his coins depict him as a great archer. For his literary achievements his place is with Mohd. Tughlak and Babar. He maintained a gorgeous court full of men of letters whose society he loved to have constantly. He was a lover of art as well. All these personal accomplishments give him a unique place in Indian history.

A Brahmanical Hindu.

He was a Brahmanical Hindu, and he worshipped Vishnu. He was tolerant and allowed freedom of belief to all. The fact that he allowed the King of Ceylon to build a monastery at Gaya speaks of his religious toleration. Many Buddhist writers flourished in his reign. The Buddhist writer Vasubandhu lived at his court. After a glorious rule of 40 or 45 years he died in 375 A.D.

The Sources for the Reign of Samudragupta :

(1) The Allahabad Inscription (described above).

(2) The Gold medals struck to commemorate his horse sacrifice.

(3) Coins of his reign form the most important source.

His coins are distinguished into eight types ;

(1) Standard, (2) Archer, (3) Battle-axe, (4) Chandragupta I, (5) Kacha, (6) Tiger, (7) Lyrist, (8) Asvamedha. The legends, on most of the coins indicate his conquests and his attainment of paramount sovereignty.

SUMMARY

Samudragupta who ascended the throne in about 330 A. D. ruled for about half a century. He was a versatile genius—a musician, poet, scholar and warrior. He was a great military genius and his reign, 'a vast military campaign.' He has left behind an account of his accomplishments in an inscription that was composed by the court poet, Harisena and was engraved on the Asokan pillar at Allahabad. This has a great literary and historical importance. He conquered the whole of Northern India and annexed it to his empire. Thereafter he embarked upon the conquest of the south. He did not annex the south to his empire but was content with receiving homage and tribute. Several frontier kingdoms accepted his suzerainty. He performed the horse sacrifice to commemorate his victories. His relations with foreign princes were friendly and he allowed the Ceylonese king, Meghavarman, to build a monastery at Gaya.

The reign of Samudragupta was marked by Brahmanical revival. Samudragupta was the opposite of Asoka and stood for war and aggression.

Q. 73. **Give a short account of the reign of Chandragupta II. What light does Fa-Hien throw on this period ?** (*P. U. 1936*)

Q. 74. **Write a short note on Fa-Hien's-visit to India ?**

CHANDRAGUPTA (375-413) A.D.

The Accession of Chandragupta II. Out of the many sons that Samudragupta had Chandragupta was nominated as his successor. So, after the death of Samudragupta in 375 A. D., Chandragupta II ascended the throne. He assumed the proud title of Vikramaditya, (Sun of Power). He is usually indentified with the traditional Vikramaditya of Ujjain, whose court was famed for the celebrated " Nine 375 A. D.

Gems." Modern researches have proved that the nine Gems were not contemporaries, and that Vikramaditya, King of Malwa, of the first century B.C., has better justification to be considered as the popular Vikramaditya.

Local chiefs in Bengal.

His Conquests. He was a strong and vigorous king. Like his father and grandfather, he also was a military genius. Soon after his accession he began his campaigns against the neighbouring states. At first he turned his attention to the local chiefs in Bengal, whom he subdued quite easily. Then he led his armies against the foreign rulers of the western part of India, the Saka satraps of Ujjain. Gradually he was able to annex their dominions to his empire. Thus the rich and important provinces of modern Gujrat, Kathiawar and Malwa came under his sway. His western conquests were completed between 338 and 401 A.D.

Malwa, Gujrat and Kathiawar.

These conquests not only added to the prestige of the Guptas, but also removed all the trace of foreign rule from India. The kingdom of the Guptas was extended to the sea. They considerably increased the State revenue. "The defeat of the foreigners was the consummation of the political aspect of the national renaissance which was the most characteristic feature of the Gupta period."*

Ajodhya and Ujjain.

His Capital. The extension of the empire in the west forced Chandragupta to change his capital from Pataliputra to Ajodhya, a more central place. But in the tradition, Vikramaditya and his court are associated with the city of Ujjain. It is true that Ujjain was one of the most important cities of the empire, and it is possible that the court of Chandragupta II might have stayed at this town for frequent intervals.

Fa-Hien's visit to India. Fa-Hien, the first among the Chinese pilgrim, visited India in his reign. We gather a lot of information about the

* *Ved Vyasa.*—Ancient India.

reign of Chandragupta II from his accounts. The object of his visit was to obtain the authentic texts of the *Vinaya-pitaka*, the Buddhist books on the monastic system. So during his stay in India he was mainly absorbed in studying scriptures. Still his observations throw a flood of light on the social, religious, economic and political conditions under the Guptas.

For the collection of Buddhist texts.

Fa-Hien's Journey. Fa-Hien left his home in Western China in 399 A.D., for India, the holy land of Buddism, and followed a land route. He passed through the Gobi Desert and the country of Khotan which was Buddhist at that time. Then he crossed the Pamir Mountains and came to India through the Swat Valley, arriving first at Taxila. From Taxila he paid a visit to Peshawar. He spent three years at Pataliputra and two at Tamralipti, an important sea-port of eastern India. He also visited the sacred places of Buddhism in Gandhara. He stayed in India proper from 402-410 A.D., and returned home *via* sea. On his return journey he visited Ceylon and Java.

Came by land, returned by sea.

Fa-Hien's Account of India. Fa-Hien, as already mentioned, had a religious motive in visiting India. For most of the time he was engrossed in pious quest for *Vinaya-pitaka*. He did not care to mention even the name of the great Gupta emperor in whose empire he lived for such a long time. He never consciously attempted a description of the condition of the country. He only made casual and accidental remarks on the subject. But these are valuable to the student of history, and from them we can portray the picture of the Gupta period.

Accidental remarks.

Social Life. According to the account of Fa-hien India was passing through her most prosperous days in the Gupta period. The people were rich and contented and led a very moral and honest life. They followed the Buddhist principles of conduct. The doctrine of *Ahinsa* was prevalent in Mid-India.

Prosperity.

Moral and Honest life.

"Throughout the country the people kill no living things, nor drink wine, nor do they eat garlic or onion; with the exception of the Chandalas only. The Chandalas are named evil men and dwell apart from others ; if they enter a town or a market, they sound a piece of wood in order to separate themselves...... The people do not keep swine or fowls and do not deal in cattle ; they have no shambles or wine shops in their market places. In selling they use cowrie shells. The Chandalas only hunt and sell flesh."*

Many hospitals. "The nobles and the householders of the country have founded the hospitals within their city to which the poor of all countries, the destitute cripples and the diseased may repair. They receive every kind of requisite help gratuitously." Thus on the whole Buddhist laws governed the conduct of the people.

Pataliputra. Fa-Hien describes that Pataliputra was a very flourishing city. The inhabitants of the town vied with one another in the practice of benevolence and virtue. It had an excellent charitable hospital. The palace of Asoka was still existing. He wondered at the magnificence and grandeur of this palace which appeared to him to be the work of spirits and not of human hands. There were two monasteries also, one belonging to the Hinayana and the other to the Mahayana school, which were great centres of Buddhist learning. Hundreds of scholars from different parts of the country flocked to these monasteries for instruction. The famous teacher Manjusri was living in the Mahayana monastery at this time.

The grandeur of Asoka's palaces.

Guptas were Brahmanical Hindus. **Religious Life.** The Guptas were all Brahmanical Hindus, but they were not bigots. They were quite tolerant. Buddhism was still the most popular religion in the North. In his journey from the Indus to Mathura, Fa-Hien saw many Buddhist monasteries where thousands of monks lived. Mathura alone had about twenty monasteries. And the kings

Monasteries and monks.

* Beal.

and people treated these monks with respect. A large amount of gifts and endowments were made to the monasteries. At Pataliputra he got a chance to see a Buddhist procession in which an image of Buddha was carried in a large four-wheeled and five-storied chariot.

Yet it is clear from Fa-Hien's account that Buddhism was on its decline. The Buddhist sacred places, Bodh-Gaya, Kapilavastu, Kushinagarh, Lumbini, were lying desolate. Buddhism on the decline.

Administration. There is a striking contrast between the Gupta and Maurya administration. The Gupta administration was mild while the Mauryan was very severe. In the Gupta period punishments were very light. Capital punishment was very rare. "The highest punishment was amputation of the right hand inflicted on professional criminals. Travelling was so safe that one could journey all over Northern India without experiencing any difficulty Fa-Hien never came across any robbers and was allowed to move about unmolested. The taxes were light and the people were not worried by any spies or other restrictions on their movements. The revenue was derived from crown lands. The officers of the government were honest, and did not unnecessarily interfere in the business of the people. "*The government was temperate in the repression of crime and tolerant in matters of religion.*" Such is the description that we get from the pen of Fa-Hien.

Milder than Mauryan.

Travelling was very safe.

An Estimate of Chandragupta II. Chandragupta has been regarded as an ideal king. Popular opinion considers him to be the greatest among the Guptas. Though to a student of history he is not the greatest Gupta sovereign, yet he holds a high position among the rulers of India, He was a great conqueror and the lover of art and learning. Most of the scholars believe that Kalidasa, the Shakespeare of India, lived and wrote in his time and that he was liberally patronized by the emperor. He loved high-sounding titles.

An ideal king.

A conqueror.

A great patron of art and learning.

India enjoyed a good deal of prosperity in his reign of about forty years. The visit of Fa-Hien lends an additional importance to his reign. The peace he established in the country intensified the Hindu renaissance which manifested itself in various ways. His reign was the high-water-mark of the glory of the Guptas.

SUMMARY

Chandragupta II succeeded his father in 375 A.D. He was a warrior king and he conquered Malwa, Gujrat and Kathiawar, thus wiping out the traces of Saka rule from India He took the title of Vikramaditya and shifted his capital to Ajodhya. Fa-Hien visited India in his reign to obtain the Buddhist scriptures. He came to India *via* Gobi desert, Khotan, Swat Valley, etc., and returned home by sea. His observations throw much light on the social and political condition of India under the Guptas.

" He tells us, that the people of Magadha were happy and prosperous ; that justice was mildly administered ; and that there was no death penalty. Gaya was waste and desolate ; Kapilvastu had become a jungle ; but at Pataliputra people were rich prosperous and virtuous." There were free hospitals in big towns and along the main roads there were Dharamsalas. Buddhist laws governed the conduct of the people, The people led a very honest life. The government was temperate in the repression of crime and tolerant in matters of religion.

Chandragupta was a great conqueror and a patron of art and learning. His reign was a high-water mark of the Gupta glory.

Kumaragupta 413 to 455 A.D.

Kumaragupta. After the death of Chandragupta II in 413 A.D., his son Kumaragupta ascended the throne. He assumed the title of Mehendraditya. He ruled for more than forty years, from 413-455 A.D. His inscriptions and coinage which are distributed over an extensive area prove that he was able to retain intact the vast empire that he had inherited from his father. He also celebrated the Ashvamedha, *i.e.*, horse sacrifice, which shows that he was acknowledged the paramount ruler of India. The performance of this sacrifice suggests to us that he must have won laurels on the field. Towards the close of the reign, the Gupta Empire was threatened from two quarters, the Hun invasion and the rising of the Pushyamitra tribe.

He performed the horse sacrifice.

Invasions of the Huns and the Pushyamitra

The Pushyamitra tribe was probably of Iranian origin They attacked the Gupta Empire in about 450 A.D., and inflicted a crushing defeat on the Gupta forces. But the ruin, was

:ed by the courage and valour of the crown prince. dagupta, the greatest hero in the family. Soon after another wild nomad tribe of central Asia who were known uns raided the Gupta Empire. Again Skandagupta was to check the tide of the Hun invasions.

kandagupta. Kumaragupta was succeeded by his brave ikandagupta who ruled from 455-467 A.D. He had already n his prowess by successfully checking the incursions of 'ushyamitra and the Huns, in the life-time of his father. his accession he had to face a more formidable invasion : Huns. He successfully repelled this invasion and thus ble to rule peacefully for about ten years. But fresh ns of the Huns continued pouring into India and struck after blow on the tottering Gupta Empire. This proved vy drain on the resources of the State and he was forced oase his currency. He died fighting against these Huns ' A.D.

Skandagupta 455 to 467 A.D.

Repeated attacks on the Huns.

ith his death ended the glory of the Guptas and the of the empire. His successors were weak and were e to repel the invasions of the Huns. The magnificent of the Gupta Empire crumbled down to pieces. Only dynasties in Magadha remained to recall the golden age Guptas.

ccessors of Skandagupta. With the death of Skanda- began the rapid decline of the Gupta Empire. It did erish altogether, and the Gupta sovereigns continued to till the seventh century. Skandagupta was succeeded brother Pura-gupta who ruled for about six years. He oted to restore the purity of the coinage which had been :d under Skandagupta. Pura-Gupta was succeeded by n Nara-Sinha Gupta Baladitya who was great patron of ism. He built a monastery at Nalanda in Magadha. s followed by his son Kumaragupta II whose rule lasted 7 A.D. These three successors of Skandagupta ruled y ten years. Kumaragupta was succeeded by Buddha- who ruled for about twenty years from 477-496 A.D. s not been properly identified. Probably he was a r brother of Skandagupta.

Incompetent successors: end of the Glorious Age of the Guptas.

er Guptas of Magadha. Buddhagupta was followed ven kings who were mere local rulers of Magadha. re called the "later Guptas of Magadha," Several ndent kingdoms rose on the ruins of the Gupta Empire. west we had the Mukharies. Another kingdom was shed at Valabhi. Malwa became independent. Thus itical unity of India was lost once again.

India again split up into small states.

75. "The Gupta period was the era of u Revival." Discuss the statement.

(*P. U. 1934 Supplementary*)

Q. 76. What do you mean by the "Golden Age of the Guptas"? Describe critically the intellectual, social, political, and religious condition of India in the Gupta age.

Q. 77. Show how the Gupta Epoch may be regarded as 'the golden age' of Northern India. (*P. U. 1941*)

320 to 488 A.D.

The Hindu Renaissance *or* the Gupta Golden Age. The Gupta period of Indian history, extending from 320-488 A.D., and comprising the reigns of Chandragupta I, Samudragupta, Chandragupta II, Vikramaditya, Kumaragupta, and Skandagupta, is the brightest period of Indian history. This is often styled as the "Golden Age" of Indian history. One savant calls it the "Augustan age of Hindu History" on account of its literary activities. Another European scholar remarks, "The Gupta period is in the annals of classical India almost what the Periclean Age is in the history of Greece." These remarks are quite justified. The Gupta period really marks an epoch in every side of life, social, political, intellectual, artistic, and religious. The age was marked by peace, prosperity, and intellectual growth.

Hindu Renaissance or Brahmanical revival.

Some scholars call it the period of Hindu Renaissance or an age of Brahmanical Revival. It is true that it was an age of Hindu Renaissance if by this term we mean national revival. It is wrong to say that it was an age of Brahmanical Revival, because Brahmanical religion had never died out in India, so the question of its revival does not arise. *On the contrary, it was an age of national revival or a re-assertion of the Aryan intellectual and political supremacy.* The growth of literature, the development of art, the establishment of greater India, the popularity of Brahmanical religion, and the efficiency of administration were the many-sided expressions of this revival.

Thus we find that the Hindu Renaissance is the name given to a very wide movement. It is not confined to the mere revival of Brahmanical religion.

Moreover, the revival of Brahmanical religion does not mean that Hinduism had died out before. It was never extinct, but it had lost its supreme position which it recovered gradually. So the Hindu Renaissance meant national revival which stimulated the best works of Hindu art and literature. During this age Hindu culture reached its high water-mark, and so we say that the epoch was a golden age of Northern India.

It meant a national revival which expressed itself in various ways.

The Hindu Renaissance or this golden age expressed itself in various ways. Art and literature were its two manifestations. The same spirit, the same ideals, were expressed with the pen, the brush, and the chisel.

Literature. The growth of Buddhism had encouraged the use of vernaculars. With the advent of the Guptas Sanskrit again occupied its old pedestal of glory. The Guptas made Sanskrit the official language and all their inscriptions and documents were written in this language. Under royal patronage a rich and copious Sanskrit literature began to take shape.

Sanskrit became the official language.

In the production of dramatic literature this age can be compared to the Elizabethan age of English History. Kalidasa, the greatest Indian dramatist, lived in this period. The famous plays of Kalidasa are *Shakuntala*, *Malavikagnimitra*, and *Vikramorvashiyan*; he wrote two lyrics, the *Ritusamhara* and the *Meghduta*; he wrote two kavyas also, *Raghuvamsa* and the *Kumarasambhava*. The drama of Shakuntala, the best in the whole of the Sanskrit literature, has won great appreciation from foreigners as well. It has been translated into several languages. Kalidasa's writings mark the acme of perfection.

The plays of Kalidasa.

The other famous poets were Bhairavi, the author of the *Kiratarjuniya*, and Visakhadatta who wrote *Mudrarakshasa*. The drama of *Mrichchakatika* also belongs to this period. Harisena, the poet-laureate of Samudragupta, wrote in equally good style. His

Famous poets: Bhairavi and Harisena.

panegyric engraved on Allahabad pillar is a living testimony to his literary ability. Vasubandhu, the famous Buddhist writer, lived during the same age. The various inscriptions of the Gupta emperors show a high literary merit. The Puranas and Manusmriti took their final form in this period.

Mathematics and astronomy.

Mathematics and astronomy also made a splendid progress. The well-known mathematician, Arya Bhatta, and the astronomer, Varahamihira, flourished in this age.

Guptas were great patrons of art.

Arts. The arts were equally well developed. They reached a "remarkable level of excellence." Music, painting, sculpture, and architecture—all were patronized liberally by the Gupta sovereigns.

Samudragupta, as has been already said, was very fond of playing on the Vina, *i.e.*, lute. This perhaps encouraged the taste in music.

The frescoes of Ajanta.

Sculpture and painting also achieved a considerable degree of excellence. The frescoes of the Ajanta caves, the sculpture on the walls of the Gupta temples and the statues discovered at Saranath are a clear proof of the skill of the artists. One scholar remarks, "Everything in these pictures from the composition as a whole to the smallest petals of flowers testifies to the depth of insight coupled with the greatest technical skill." Their paintings represent the climax which genuine Indian art has attained. The physical beauty of the figures, the dignity of their mien and the refined restraint of the treatment are the unique qualities of Gupta sculpture. Other features are plain robes, showing the body as if they were transparent, haloes and wigs. "They give us an idea of the masterful impulses which were then stirring the mind of India."

Marvellous artistic skill.

Stone temple at Deogarh, the brick temple of Bhitargaon.

Architecture. Unfortunately few buildings of this period exist to-day. Most of them were destroyed by the Muslim conquerors of India. But those that have survived, *e.g.*, the stone temple at Deogarh in the Jhansi district, and the brick temple of Bhitargaon

in the Cawnpur district, suffice to prove the excellence of the architecture of the times.

Metallurgy. The artists of this age were versed in metallurgy as well. The pillar at Delhi made of wrought iron is a marvel of metallurgy. The copper image of Buddha at Nalanda, about 80 feet high is another model of the metallurgical skill of the artist. The coins of this period are also marked by a considerable artistic skill.

Pillar at Delhi; Copper image of Buddha; coins.

Indian Colonization. This period was not only fertile in art, literature and science, but it also witnessed the spread of Indian civilization abroad and the birth of Greater India. Indians went out, established new colonies abroad, and spread Indian culture there. Further, there existed a commercial intercourse between India and the foreign countries. The finds of Roman coins in India tell the tale of intimate contact with the Romans. Three Indian missions to the Roman emperor are mentioned. Indian missions were sent to China also. Moreover, Chinese pilgrims visited India and Indian sages went to China.

Greater India.

Intimate contact with foreigners.

Universities. Taxila, Ajanta and Nalanda were the centres of University education—seats of light and learning. Students from foreign countries also studied at these universities. We have a complete account of the Nalanda University.

Causes of this Remarkable Progress

(1) Peace and order are the first requisites for any intellectual and social progress. The Gupta rulers consolidated the whole of Northern India, drove out the foreigners and established peace and order in the country. This peace bore its fruit in the form of marvellous intellectual and social activities.

Education. The Guptas gave peace to the country.

(2) The Gupta sovereigns were great patrons of art and learning. Their patronage gave a stimulus to these manifold activities.

Royal patronage.

(3) Intercourse with the foreigners was another factor that contributed to the flowering of the Hindu Renaissance.

Contact with the foreigners.

(4) The universities which were popular, and were richly endowed, became the centres of the Hindu Renaissance.

Universities.

SUMMARY

The Gupta period was the period of Hindu imperialism in India. It marked the great revival of Aryan culture and Sanskrit learning. It has been called the period of Hindu Renaissance or Brahmanical revival. It meant a national revival that expressed itself in various ways.

Sanskrit became the official court language though the spoken languags was Prakrit. There was a marvellous flowering of Sanskrit poetry, drama and of Indo-Aryan art. Kalidas lived and wrote during this period. Bhairavi and Harisena belonged to this period. The Puranas and Manusmriti took their final form and mathematics and astronomy made a splendid headway in this period.

All the arts reached a remarkable level of excellence. The frescoes of Ajanta caves and the sculpture on the walls of the Gupta temples show the marvellous artistic skill of the people. Stone temple at Deogarh and the brick temple of Bhitargaon prove the excellence of the architecture of the period. The iron pillar at Delhi, said to have been built by Vikramaditya and the 80 feet high copper image of Lord Buddha at Nalanda are marvels of metallurgy.

This period also witnessed the spread of Indian civilization abroad and the birth of Greater India.

CHAPTER XI

HUN INVASIONS AND THE COLLAPSE OF THE GUPTA EMPIRE

Q. 78. Who were the Huns? Where did they come from? What effects did they leave on Indian history? (*U. P. 1936*)

Nomadic hordes from Central Asia.

Hun invasions. The Huns or the Hunas, rightly described as 'the scourge of the civilized world,' were a horde of nomadic tribes that issued forth from Central Asia in the fourth century A.D. Like the Scythians and the Yueh-chies, they moved southward spreading havoc in whichever direction they went. Their ravages were not confied to Asia but extended over Europe as well. In Europe their leader was Attila who spread terror in Rome and Constantionople for a number of years. The section of these nomads that poured into India and Persia are known as the White Huns or Ephthalites.

Raids on the Gupta Empire.

The Huns invaded India for the first time in the reign of Kumaragupta but were defeated and hurled back by his brave son, Skandagupta. This reverse proved only a temporary check as they swooped down on India again early in the reign of Skandagupta. This time too they were successfully repelled by Skandagupta. But they occupied the frontiér province by overthrowing a Kushan King in Kabul. Henceforth they struck blow after blow on the tottering Gupta Empire till it collapsed.

Tormana 500 A.D.

It was under the leadership of Tormana that these fierce tribes swept away everything before them. Their route to India was marked by massacre, rapine and incendiarism. In 500 A.D., Tormana installed himself as king in Malwa and assumed the title of 'Maharajadhiraj'. His sway extended over the

northern, central and western India. He passed away in 502 A.D. and was succeeded by his son, Mihirgula.

Mihirgula 502-542 A.D.

Mihirgula was 'an unmitigated savage and fiendishly cruel.' Kalhana narrates in Rajtarangini that one of Mihirguia's amusements was to have elephants thrown over huge precipices into the valley below. It is said that Sakala or modern Sialkot formed the seat of his government. His atrocities aroused great indignation among the people who broke out into revolt against him. They all rallied under the banner of Yasodharman, the ruler of Central India and Baladitya, the Gupta sovereign, who were determined to extirpate the Huns. In 530 A.D., Yasodharman inflicted a crushing defeat on Mihirgula who was taken captive. This defeat broke the backbone of the Huns in India. Mihirgula, however, was released later on and he retired to Kashmir where he assassinated the king and seized the throne. He began to repeat his cruelties and a reign of terror commenced in Kashmir. But in 542 A.D. death put an end to his brutal career and finally broke the Hun power in India. The Huns outside India were destroyed by the Turks in the middle of the 6th century A.D.

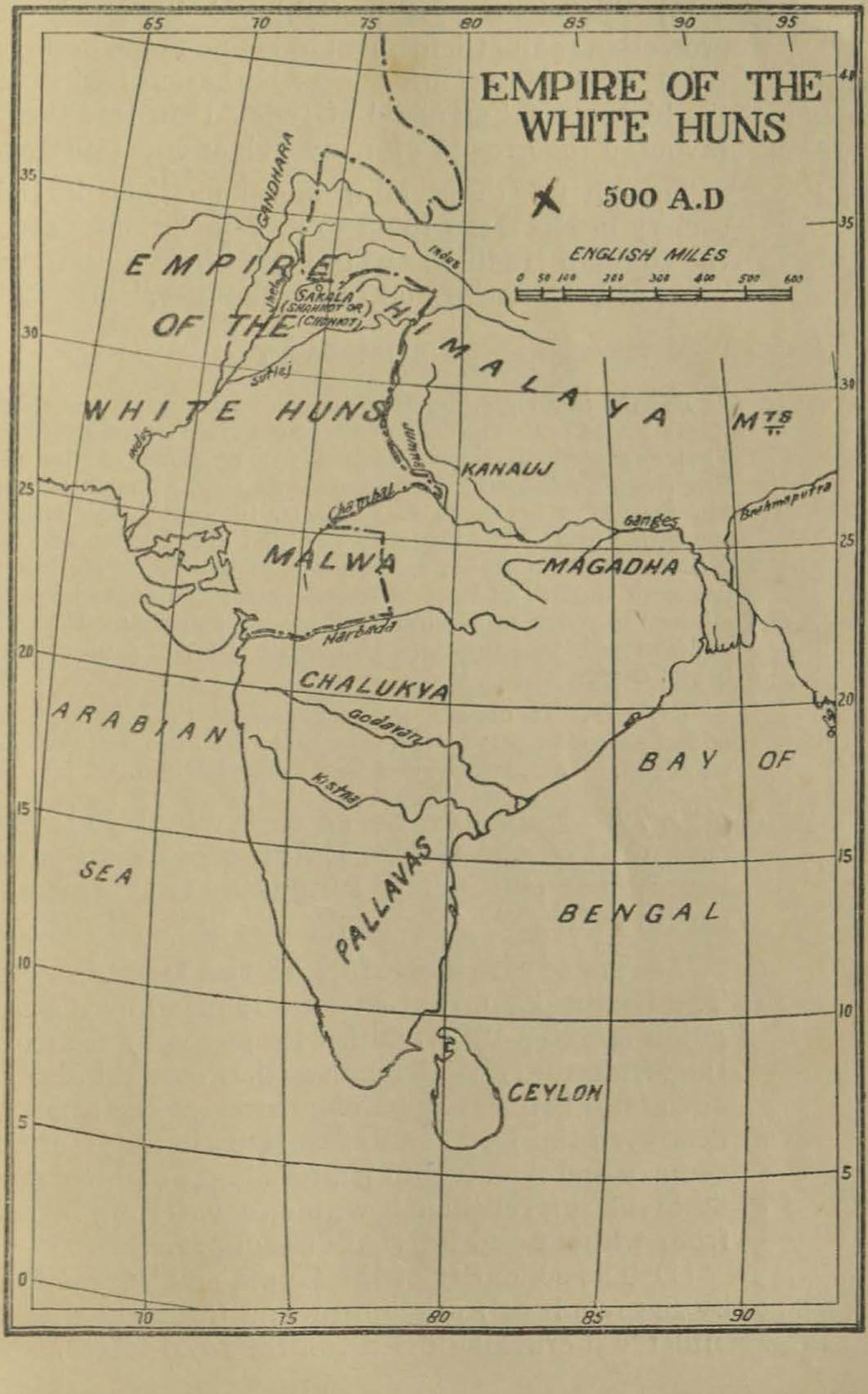
Their effects. V. A. Smith considers the Hun invasions as the turning point in the social and political history of Northern and Western India.

They caused the collapse of the Gupta Empire.

(1) Politically, it led to the collapse of the empire of the Guptas. Political unity disappeared and once again India was parcelled out into several petty kingdoms that were often at war with one another. Another dark page in Indian history followed in the wake of Hun invasions. Peace and order gave place to weltering chaos and all the activities received a setback for some time.

Addition of new elements to Indian Society.

(2) The Huns infused foreign blood in Indian population. They were gradually absorbed in the Hindu fold and this process led to the growth of several castes and sub-castes. Many Rajput clans are descended from the Gurjars and other Hun tribes.


EMPIRE OF THE WHITE HUNS
500 A.D
ENGLISH MILES
0 50 100 200 300 400 500 600
EMPIRE OF THE WHITE HUNS
GANDHARA
SAKALA
Indus
Sutlej
Jumna
Chambal
KANAUJ
HIMALAYA MTS
Ganges
Brahmaputra
MALWA
MAGADHA
Narbada
CHALUKYA
Godavari
Kistna
PALLAVAS
ARABIAN SEA
BAY OF BENGAL
CEYLON

Caste system became more rigid. Lowering of the ethical standard.

(3) The caste system tightened its bonds as a protection against defilement by contact with foreigners.

(4) "The strong infusion of barbaric blood lowered the high ethical standard of Indo-Aryan tradition and favoured the growth of many vulgar superstitions."

To sum up these Hun invasions "shook Indian society in Northern India to its foundations, severed the chain of tradition and brought about a re-arrangement of both castes and ruling families."

SUMMARY

For the first time, the Huns invaded India in the reign of Kumargupta but were repulsed by his heroic son, Skandagupta. Their repeated invasions caused the collapse of the Gupta Empire. Their leader Tormana established himself as king in Malwa. After his death in 502 A.D., his brutal son Mihirgula succeeded him. His brutalities spread disaffection and Yasodharman and Baladitya formed a confederacy to end the Hun power in India. Mihirgula was defeated and captured but was allowed to retire to Kashmir where he assassinated the ruler and usurped the throne. His death in 542 A.D. ended his brutal career.

Effects. It caused the collapse of the Gupta Empire, added new elements to Indian society and lowered the ethical standard. The caste system became more rigid.

✓*Q. 79.* **Mention the causes which led to the downfall of the Gupta Empire and give a brief account of the petty kingdoms that sprang up on its ruins.** (*P. U. 1939*)

Causes of the downfall of the Gupta Empire. The Gupta Empire that was founded by Chandragupta in 320 A.D. crumbled to pieces by the close of the fifth century. The causes that brought about the downfall of the Gupta empire were the same that destroyed the Delhi Sultanate etc., in the fourteenth century and the Moghul Empire in the eighteenth *viz.*, outbreak of rebellions within, devastating invasions from without and internal dissentions.

Revolt of the Pushyamitra tribe.

(1) The solidarity of the Gupta empire was shaken by the revolt of Pushyamitras; a turbulent tribe that inflicted a crushing defeat on the royal forces.

(2) The main cause of the collapse of the Gupta Empire was the repeated invasions of the Huns who struck blow after blow on the tottering Gupta empire till it collapsed. The success of the Hun invasions was partly due to the neglect of frontier defence by the later Guptas.

Hun invasions.

(3) The successors of Skandagupta were incompetent and could not manage such a vast empire. The outlying provinces shook off their allegiance to the Gupta sovereign and became independent under ambitious generals.

Weak successors.

Thus internal revolts and foreign invasions led to the ruin of the Gupta Empire. The Gupta Empire like all other Indian Empires was bound to fall sooner or later. An Empire in this vast sub-continent without any good means of communication and transportation, and the hereditary defect of the monarchical system of government could not be consolidated and maintained for a long time. Many independent kingdoms arose on the ruins of the Gupta Empire. India lost its political unity once again. A brief account of some of the kingdoms is given below :—

The Kingdom of Valabhi. In the peninsula of Surastra, Maitrakas, a foreign tribe established the independent kingdom of *Valabhi* that enjoyed remarkable prosperity in the 6th and 7th centuries. One of its most renowned kings was *Siladitya* under whom it became an important seat of learning and culture and a great centre of trade and commerce. Siladitya was a great patron of Buddhism. His nephew fought against Harsha. The kingdom continued to flourish for about three centuries when it was destroyed by the Arab invaders.

King Siladitya.

The Kingdom of Malwa. Another prominent kingdom of this time was Malwa whose greatness was founded by a mysterious hero, Yasodharman. Very little is known about his ancestors or successors. His coming into prominence was quite sudden. His inscriptions at Mandasore prove that he was a mighty warrior. His sway extended over the greater

Yasodharman of Malwa.

part of Northern India. He formed a confederacy against Mihirgula the brutal Hun and was successful in crushing his power.

Thaneshwar, the rising kingdom.

The Kingdom of Thaneshwar. The kingdom of Thaneshwar, in Central India, was destined to play a more important part in Indian history. It occupied the territory now covered by the Delhi and the Ambala divisions. Its first three rulers were insignificant but the fourth, Prabhakar Vardhana extended it considerably. Under Harsha, it grew into an empire.

Matrimonial alliance between Kanauj and Thaneshwar.

The Kingdom of Kanauj. The kingdom of Kanauj, roughly corresponding to the modern United Provinces rose into power under the Mukharies in this age, who were the bitter enemies of the later Guptas of Magadha. Isanavarmana, one of its notable kings is said to have repelled the Huns on more than one occasion. Their last king, Grahavarmana who was married to Harsha's sister, Rajya-Sri, was murdered by the king of Malwa. After his death, the kingdoms of Thaneshwar and Kanauj were united into one under Harsha.

Magadha.

The Kingdoms in the East. At Magadha we had the later Guptas who were always at war with the Mukharies of Kanauj. In the seventh century they acknowledged Harsha as their overlord. Bengal rose into power under the Gaudas in the middle of the sixth century A.D. One of their famous kings was Sasanka who was the strongest rival of Harsha. He was a great ruler and the King of Malwa sought his alliance.

SUMMARY

The revolt of the Pushyamitra tribe, the Hun invasions and the weak successors of Skandagupta caused the downfall of the Gupta Empire. Many independent states rose on the ruins of the Gupta Empire. The most important among them were the kingdom of Valabhi, the kingdom of Malwa, the kingdom of Thaneshwar, the kingdom of Kanauj and the kingdoms in the east.

CHAPTER XII

THE SPREAD OF INDIAN COLONIZATION AND CULTURE

Q. 80. **Describe the objects, nature and extent of Hindu colonization of further India and the Malay Archipelago.**

Q. 81. **Describe, in outline only, the history of Indian colonies in Further India.**

(*P. U. 1937*)

THE GREATER INDIA

Splendid Isolation. Many scholars believe that ancient Indians were a stay-at-home people, isolated from the rest of mankind by mountains and ocean barriers, and leading a peaceful, quiet and unadventurous life within the boundaries of their own land. Recent discoveries, however, have shattered this view. Many remains of Indian culture in various parts of Asia have been brought to light. These suggest that Indians went beyond the seas and the mountains that gird her, and established colonies. Indian art and literature reared its head abroad and Indian culture penetrated into some of the obscure corners of the world.

Theory of isolation abandoned.

Trade and Commerce. It is now known that close commercial relations existed between India and foreign countries from very early times. This brought her into contact with other races. This close contact in trade and, then in culture, broke the barriers between east and west.

Close contact with foreigners.

Indian Colonies. The ancient Indians were a navigating and colonizing people. They spread themselves over the distant regions of Asia, and they established their colonies in Eastern Asia, Malay Archipelago, and the countries of the Far East.

Indians—a navigating and colonizing people.

Indian culture has left its marks on all these countries. In some of these countries Indian colonial activities proved a very great civilizing force. These owe to India their very existence as civilized states.

Spread of Indian culture.

In some countries Indian culture was introduced as a result of religious missions. As colonies were set up along the eastern coast of Asia, and as gradually what we call Further India, or Greater India, developed and took shape, Indian religious thought and culture spread in these primitive countries and attained glorious heights. Other parts were colonized after simple conquest. It was then imperialistic. Still in other parts the Indians went and colonised them for the purposes of trade and the noble ideal of giving civilization to the uncivilized half-naked nomads. The Indian colonists established social and religious institutions in these countries and thus effected their complete cultural conquest. Splendid monuments of art were built some of which still remain as undying testimony to the early Indian colonizing enterprize.

Colonization of Further India. At first Indians tried to establish colonies in countries nearer home. Thus Burma, Siam, Indo-China, and Ceylon were the earliest fields of their colonizing activities.

Asoka's missionaries.

(1) **Burma.** The history of the relations between India and Burma in the early period is obscure. Probably the rise and growth of Buddhism in this land was also due to the activities of Asoka's missionaries. Later on Burma must have received Buddhist teachers from India and China both.

Buddhagosha: 450 A.D.

From the Buddhist Tradition we gather that in 450 A.D. Budhagosha went from Ceylon to Burma and established the Hinayana form of Buddhism there. Later on in the eleventh century the Chola king, Rajendra I, sailed over to Burma and conquered and annexed it.

During all thes ecenturies of close contact Indian thought and art influenced Burmese life.

(2) **Siam.** The modern independent state of Siam lies to the east of Burma. It came under the

influence of India probably 300 years before the Christian era. In the course of time it was absolutely Indianized. The names of the kings, and the people, the names of the towns, their language, their institutions and their art and literature betray complete Indianization. They remained under the cultural influence of Indians till the sixteenth century A.D.

300 years before Christmas era.

(3) **Indo-China.** It was in the first century after Christ that the Indians established two very powerful colonies in Indo-China, Cambodia and Champa. The latter colony included South Annam and Cochin China. Its capital was Amaravati. In both these colonies Hindu culture spread rapidly and Hindu gods and goddesses like Vishnu, Shiva and Uma were worshipped. In Cambodia we still find Indian customs and ceremonies, but the people of Champa have completely forgotten the Hindu culture. It had accepted Islam after remaining for centuries under Hindu influence. We have discovered a bronze statue of Buddha amongst the ruins of Champa. We have a splendid memorial of Hindu culture still existing in Cambodia. It is the well-known stone temple of Angkor-vat made by king Suryavarma. It is one of the finest specimens of Indian art.

First century A.D.

Bronze statue at Champa.

Stone temple at Angkor-vat.

(4) **Ceylon.** India's connection with Ceylon can be traced back to the sixth century before Christ. It received the first stream of immigrants from Bengal, Bombay and Kathiawar. It was from these people that Ceylon learnt Indian language and institutions.

Sixth Century B.C.

Later on, Asoka sent his son and daughter as Buddhist missionaries to this country. It was due to their efforts that Ceylon became a Buddhist country.

Asoka's mission.

Even after that there was intimate connection between India and Ceylon. So in this way Ceylon also remained under the cultural influence of India for a long time.

Expansion in Malay Archipelago. Indians planted colonies in Malay Archipelago also. It was probably in the first century A.D. that Indian colonial

activities began in these islands. By the 9th century A.D. the Indian social and religious institutions were firmly established there.

Java ; 75 A.D.

Java was colonized by Indians coming from Kalinga in about 75 A.D. When Fa-hien visited this country in the fifth century A.D., Hinduism was in a very flourishing condition and Buddhism had little hold on the people. Later on in the seventh century A.D. the Shailendras tried to spread Buddhism there.

Borneo and Bali.

Traces of Indian culture have also been discovered in the Islands of Borneo and Bali. Hindu temples have been discovered there.

Buddhist inspiration.

Indian Colonial Art. Indian culture in these colonies expressed itself through the medium of religion and art. The colonial art was mainly inspired by religious ideals. Temples were built and huge images of gods were made.

Magnificent specimens : Angkor-vat and Borobudur.

Undoubtedly these countries learnt their lessons in art from the Indian colonizers. But they so developed it that it became completely different from the original Indian art. "Its creations are neither copies nor imitations, but master-pieces of inventive and daring genius." It absorbed many new ideas. The *stone temple of Angkor-vat* is a splendid specimen of this art. The *stupa* of *Borobudur* is the most splendid monument in the whole of the Buddhist world. We have beautiful Hindu temples dedicated to Brahma, Vishnu and Shiva at *Prambanam* in Java. Some of these temples are magnificent monuments of Hindu art. At Borobudur there is a seven-storeyed *Chaitya* which is a marvel of architectural skill.

Hinduism, Buddhism Saivism.

Religion in Indian colonies. In almost every Indian colony Hinduism preceded and paved the way for Buddhism. Though both forms of Buddhism existed, the Mahayana form was more popular. At the same time other forms of religion prevailed among the people. Brahmanism, Saivism, and Vaishanavism were all popular among the people. The existence of a large number of temples dedicated to various gods is a clear proof of thepopul arity of these religions.

This fact also shows that people were quite tolerant in matters of religion.

Khotan excavations.

Central Asia. The excavations of Sir Aural Stein in Central Asia prove strongly that Indian colonies existed there. In the course of these excavations Sir Aural has unearthed the ruins of several cities peopled by the Indians 2,000 years ago. Coins with Indian legends, documents written in Indian characters and language, figures of Ganesha and Kubera, models of Indian art and sculpture and memorials of Buddhism have been discovered there. Gigantic images of Buddha, fresco paintings also form a part of the finds. These wonderful finds tell the tale of Indian adventures beyond the 'Roof of the World'.

According to tradition Indian colonists went to Khotan in the time of Asoka. They were responsible for the introduction of Buddhism there. But it was in the times of the Kushans that streams of Indian colonists settled in these regions which formed a part of the vast Kushan Empire. Kumarjiva, the well-known Buddhist scholar, lived for some time in this region and then went on to China.

Kumarjiva.

From Khotan Buddhism spread to the Far East.

China, Korea and Japan. From Central Asia Indian culture spread to China, Korea and Japan. In China Indian culture spread through Buddhism which entered it by many paths. It was in the first century A.D. that it travelled from Khotan to China and became the dominant religion there.

Buddhist travellers.

The Chinese were very eager to learn more about the religion they had adopted. The result was that a stream of Chinese pilgrims visited India, the holy land of Buddhism. Many eminent Indian teachers were also invited to China. These pilgrims travelled by land as well as by sea. Bodhi Dharma and Paramartha, two teachers of India visited China.

These religious enterprises resulted in a wonderful outburst of literary activities. A large number of books of Indian literature and philosophy were translated into Chinese.

The other way from which Buddhism travelled to China was Tibet. It was introduced into Japan in the sixth century A.D. Japan had a close connection with China and had no direct relation with India. 'Japan was the farthest outpost of Indian culture in the East.' (V. Vyasa)

Afghanistan was a part of India.

Afghanistan. Afghanistan used to be a part of India in early times. It was included in the Mauryan and the Kushan empires. It is not surprising, therefore, to find remains of Indian culture there.

Early exploration.

Africa. The Indian colonization did not remain confined to Asia alone. Indian colonists landed in east Africa and explored the whole territory up to Victoria and Niagara falls. Thus the credit of exploring the dark continent of Africa also belongs to the Indians.

Conquest cultural more than political.

Conclusion. Thus we come to the conclusion that the Indians were not a stay-at-home people. They were very enterprising, and they established colonies in many countries where they spread their culture. The conquest was even more cultural than political. Indian life and customs, art and literature, thought and religion spread all over these countries. To this day these countries show deep traces of Indian influence. China, Tibet, Japan, Burma, Siam, Java, Sumatra and other islands are linked to India by a strong tie. They, together with India, formed the east, differing fundamentally from the west.

SUMMARY

Ancient Indians were very enterprising and established colonies all over the East. These colonizing excursions started in the first century after Christ and continued for hundreds of years. All over Malay and Java and Sumatra, Cambodia and Borneo they went, established themselves and took Indian culture and Indian art with them. In some countries Indian religion, art and culture were introduced as a result of religious missions while in others colonies were established, which proved a great civilizing force. The first group includes China, Tibet, Mongolia, Japan, Burma, Siam, Annam, Nepal Ceylon, and Central Asia and the second group contains Cambodia, Champa, Java, Sumatra, Borneo and Bali. There are mighty temples in some of these places that give us a glimpse of the artistic genius of the times.

CHAPTER XIII

HARSHAVARDHANA AND HIS TIMES

Many petty kingdoms arose on the ruins of the Gupta Empire. The chief among them were the kingdoms of Valabhi, Malwa, Kanauj, Thaneshwar and Bengal. With the advent of Harsha, India regained political unity and our information becomes precise and accurate. The darkness and confusion that marked the sixth century disappear. By the close of the sixth century Thaneshwar had become very powerful and was rapidly expanding.

A dark page in Indian history.

Q. 82. **Write a short note on the sources on which you rely for this period.**

The sources of information. With the advent of Harsha on the throne of India the darkness and confusion of the sixth century disappears. We get ample material to write a clear account of Harsha and his times. Our sources for the period are :—

Harsha, son of Prabhakarvardhana.

(1) **Inscriptions.** Inscriptions of this age form an important source of our information for Harsha's times. Three inscriptions of Harsha have special significance for historians as they give the genealogy of Harsha. They are : (*a*) the Sonipat copper seal, (*b*) the Banskhera plate, and (*c*) the Madhuban plate. The genealogy is given thus :—

Inscriptions tell us his ancestry.

Maharaja Naravardhana
m. Vajrinidevi
|
Maharaja Rajyavardhana I
m. Apsarodevi
|
Maharaja Adityavardhana
m. Mahasenaguptadevi
|
Maharajadhiraja Parbhakaravardhana
m. Yasomatidevi
|

Maharajadhiraja Rajyavardhana II	Maharajadhiraja Harsha	Rajya Sri

Ratnavali-Nagananda Priyadarsika.

(2) **The plays of Harsha.** Harsha himself was a great scholar and prolific writer. He wrote three dramas in Sanskrit, *viz.*, *Ratnavali*, *Nagananda* and *Priyadarsika*. These three throw much light on the life and the ideals of the king.

Biography of Harsha.

(3) **Bana's Harsha Charita.** Harsha was not only a distinguished scholar himself but also a great patron of learning. *Bana*, the learned Sanskrit poet, was a jewel of his court. He was Harsha's Boswell. He wrote an account of his patron's life called '*Harsha Charita*'. Harsha Charita is a very important source for the history of the period as it gives us a vivid account of the life and times of Harsha.

(4) **Hieun-tsang's or Yuan-chwang's account of India.** Bana's views and descriptions are corroborated by Yuan-chwang, a Chinese pilgrim, who visited India in the reign of Harsha in 630 A.D. Though his main motive was religious, *i.e.*, to obtain the true texts of the Buddhist scriptures, yet he observed the conditions then prevailing in the country. His account of the life and times of Harsha is a very important source for the history of the period.

Indo-Chinese diplomatic relations.

(5) **The Chinese Official Records.** The information derived from the above sources is supplemented by the official records of the Chinese. They mainly refer to diplomatic relations between China and India in the times of Harsha.

All these combined bring vividly before our eyes the picture of the times of Harsha.

SUMMARY

There are ample sources of information for the reign of Harsha. (*i*) Inscriptions consisting mainly of those on Sonipat Copper plate, Banshekhar plate and Madhuban plate are valuable to us as regards his ancestry. (*ii*) His three dramas, Ratanavali Nagananda and Priyadarsika throw much light on the life of the king. (*iii*) Bana's Harshacharita gives us a detailed account of Harsha's times. (*iv*) Yuan-Chwang's account and (*v*) The Chinese official records throw light on the diplomatic relations then existing between China and India.

Q. 83. **Give an account of Harsha, and estimate the importance of his reign for the history of ancient India.** (*P. U. 1939*)

Q. 84. Sketch the career of Harsha and consider his claim to greatness. (*P. U. 1937*)

HARSHA 606 TO 647 A.D.

His Ancestors. Harsha or Harshavardhana was the younger son of Prabhakarvardhana, the Raja of Thaneshwar. The latter had increased the prestige of Thaneshwar by waging successful wars against the Huns, the Gurjars and against Malwa, so that by the beginning of the seventh century other kingdoms were eager to win his alliance. Grahavarman, the Mukhari king of Kanauj, married Rajya Sri, the daughter of Prabhakarvardhana and thus strengthened his relations with Thaneshwar.

Prabhakarvardhana sent an expedition against the Huns in 604 A.D. under the command of his eldest son, Rajyavardhana. Harsha followed his elder brother of his own accord. While the princes were busy fighting against the Huns, they received the news of their father's serious illness. Accordingly Harsha hurried back to the capital, but Rajyavardhana was detained. In the mean time Parbhakarvardhana died (604 A.D.). His death. 604 A.D.

Rajyavardhana, the elder brother, was crowned king as soon as he returned from the expedition against the Huns. The tears on his eyes for his departed father had hardly dried up when he received the heart-rending news that Grahavarman, the husband of his sister, had been murdered by the king of Malwa and that his sister, Rajya Sri, was a prisoner in his hands. Rajyavardhana ascends the throne.

On hearing this news every pore of Rajyavardhana cried for revenge. He at once marched against the murderer of his brother-in-law. He was able to defeat the Malwa army with ease, but was led into a trap by Sasanka, the king of Bengal, and was murdered in cold blood. Thus ended the short but brilliant career of Rajyavardhana. The mantle of kingship now fell on Harsha (606 A.D.). The Malwa war and the murder of Rajyavardhana 606 A.D.

A combination of Asoka and Samudragupta.

Harsha. With great unwillingness Harsha, then only sixteen years old, agreed to become the king in 606 A.D. But he did not take the title of the king, and was known as Prince Saladitya. It is believed he had been warned by some Buddhist oracle not to be formally crowned as king. And thus began one of the most memorable reigns in Indian History. Harsha is one of the greatest kings of Indian history. The political unity of Northern India was once again achieved under him. 'Harsha combined in himself some of the attributes and characteristics of both Samudragupta and asoka*. His career recalls the military achievements of Samudragupta.

Idea of Digvijaya.

His conquests. The first task that confronted Harsha was to avenge the murders of his brother and brother-in-law. He vowed never to rest till he had taken revenge. *His wars, therefore, were not wars of aggression but wars of vengeance.* The Council of Ministers, led by Simhanada, the Commander-in-Chief, advised Harsha not only to chastize the Gauda king but to end the system which might breed such treachery and trouble, the system of petty warring states in the country.' *So Harsha set out on a "conquest of the four quarters" (Digvijaya).

Recovery of Rajya Sri.

But before marching against any kingdom he repaired to the Vindhyan forest where his sister Rajya Sri was hiding herself after her escape from the prison at Kanauj. With the assistance of the forest chiefs he was able to rescue her just at the time when she was going to jump into the flames as a *Sati.*

Conquest of Northern India.

Then he marched with a huge army to accomplish his vow of vengeance. He spent five years in incessant warfare and conquered the most of Northern India. The details of his conquests are not known ; but it is certain that Sasanka, the king of Bengal, was brought under subordination. Bana tells us that he conquered Sind and Nepal also. He subdued the kingdom of Valabhi and the king of Assam was compelled to pay

* R. K. Mukerjee : *Men and Thought in Ancient India.*
† *Ibid.*

him homage. Dhruvabhatta, the king of Valabhi, sealed his alliance with Harsha by marrying his daughter.

Defeated by Pulakesin II. 620 A.D.

In 620 A. D. Harsha thought of invading the Deccan also. He was eager to become the overlord of the whole of India. But his advance towards the Deccan was checked by Pulakesin II, the Chalukya lord paramount of the south. Harsha suffered a defeat and was thus obliged to accept the Narbada as the southern limit of his empire.

Ganjam; 643 A.D.

Harsha's career would have been a record of unbroken triumph but for this defeat. The last war that he fought was against Ganjam on the coast of the Bay of Bengal.

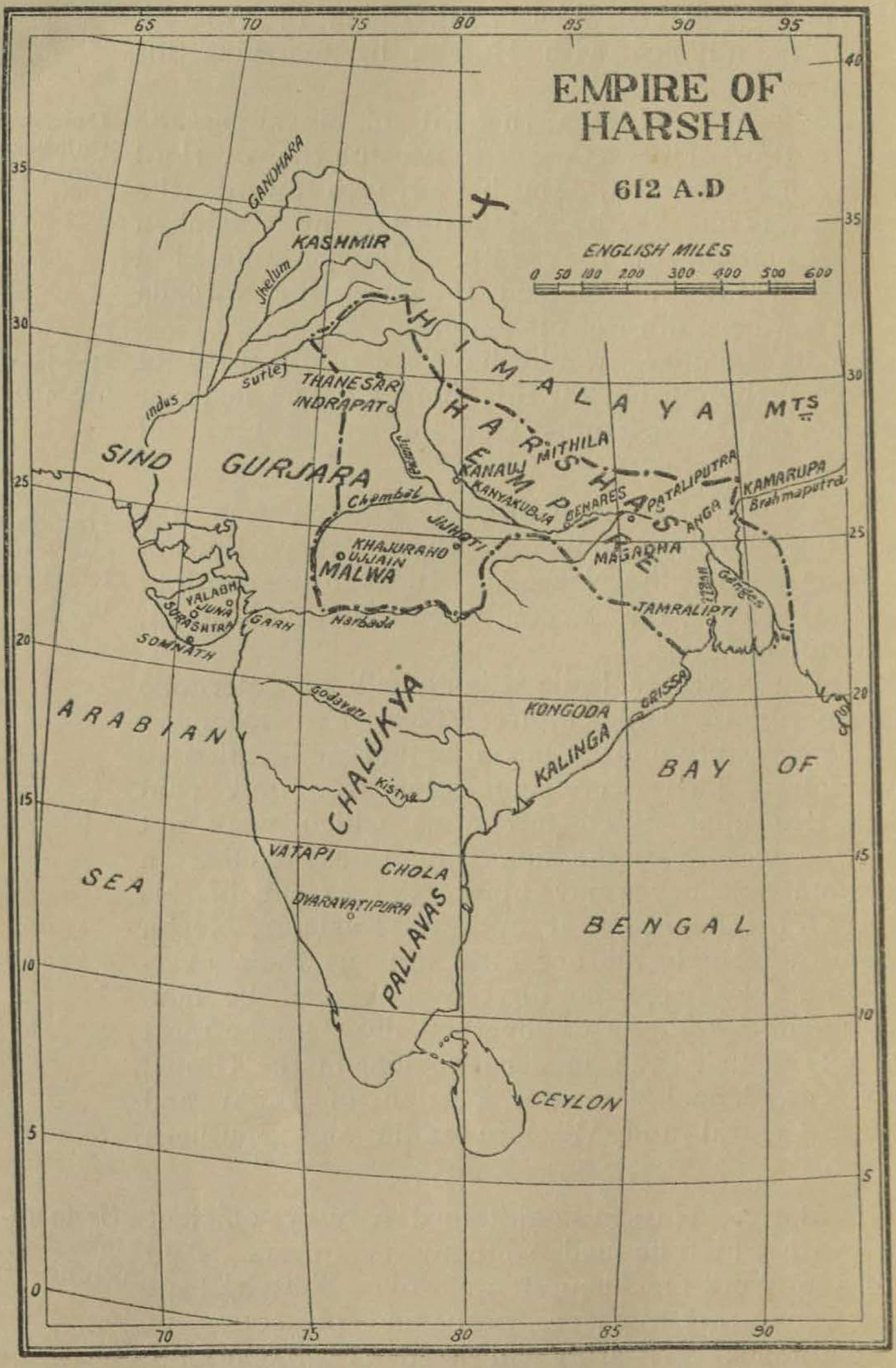
Harsha—overlord of Northern India.

Extent of his dominions. Harsha was the master of Northern India only, the southern limit of his empire being the Narbada. India to the south of the Narbada *i.e.*, the Deccan, was under Pulakesin II, the Chalukya king.

Even in Northern India it is difficult to determine the exact limits of his empire. The acknowledgment of his suzerainty did not mean actual annexation to his empire. There were some rulers who only paid homage to him. Such territories which were not directly governed by the king cannot be included in his empire. They may mark the extent of his 'sphere of influence.' It appears Kashmir, Nepal, Assam and Sind—all accepted him as their overlord, but they were not directly governed by him. The territories directly governed by Harsha most probably included the modern regions of the United Provinces, Bengal, a greater portion of Bihar and Orissa, Central and Western India and Southern Punjab.

He maintained a strong army.

His army. Harsha maintained a very efficient army with which he made so many conquests. And when the work of conquest was over Harsha kept up a strong army to ensure peace and protection to his dominions. His army consisted of 50,000 foot-soldiers, 20,000 horses and 5,000 elephants. According


EMPIRE OF
HARSHA
612 A.D
ENGLISH MILES
0 50 100 200 300 400 500 600
GANDHARA
KASHMIR
Jhelum
HIMALAYA MTS
HARSHA'S EMPIRE
Sutlej
Indus
THANESAR
INDRAPAT
MITHILA
SIND
GURJARA
KANAUJ
KANYAKUBJA
BENARES
PATALIPUTRA
ANGA
KAMARUPA
Brahmaputra
Chembal
Jumna
JUMOTI
KHAJURAHO
UJJAIN
MALWA
MAGADHA
Ganges
VALABHI
JUNA
SURASHTRA
SOMNATH
GARH
Narbada
TAMRALIPTI
ARABIAN
SEA
Godavari
CHALUKYA
KONGODA
ORISSA
KALINGA
BAY OF
BENGAL
Kistna
VATAPI
CHOLA
DVARAVATIPURA
PALLAVAS
CEYLON

to Yuan-chwang he seems to have discarded chariots. The army was directly paid by the state.

At first a Hindu, then a Buddhist.

His religious principles. At first he was a Hindu and worshipped the Sun God and Shiva, but later he adopted the Mahayana Buddhism under the teachings of Yuan-chwang and the influence of his sister, Rajya Sri. He was a very pious man and spent some time every day in performing religious duties and in doing good deeds. He was not a bigot. His frame of mind was religiously very tolerant. He respected Hinduism, Jainism and Buddhism all alike, and he distributed his favours to all these religions. He adopted the principle of Ahinsa and forbade the slaughter of animals and the use of flesh on pain of death.

Yuan-Chwang's challenge.

Religious Assembly at Kanauj. In honour of the Chinese pilgrim Yuan-chwang who was then staying with him, Harsha convened a grand religious assembly at Kanauj. He invited the exponents of the different Indian religions to listen to the discourse of the Chinese pilgrim. The latter threw a challenge to all opponents, and 'offered his head to any one who could find a single word of his, contrary to reason.' The debate lasted for 18 days and the Chinese Pilgrim won a great victory. Harsha was immensely pleased at the results and he liberally endowed the Buddhist monks and monasteries. His capital, Kanauj, became a great centre of Buddhism.

Lavish distribution of wealth.

Assembly at Prayaga. 'With all his leanings towards Buddhism Harsha was not hostile towards other faiths'.* Every five years he used to hold an assembly where he gave in charity everything except the materials of war ; and at these occasions he distributed his favours to the poor and to the followers of all the sects. Yuan-chwang saw one such assembly which was probably the sixth of his reign. It was held at Prayaga (Allahabad) soon after the termination of the Kanauj assembly. There was a

* R. K. Mukerji : *Men and Thought in Ancient India.*

gathering of half a million people. The first three days were spent in the worship of the images of the Buddha, Shiva and the Sun. Then he distributed all his wealth, consisting of gold, jewels, necklaces and clothes among the Buddhists, the Brahmans, and poor of all creeds and orders. In this way he freely gave away all his accumulated treasure till he had nothing left with him. He then took a common garment from his sister to cover himself. These huge and frequent charities remain unprecedented in the history of the world. Although Harsha "in his zeal for the law of piety, forgot to eat and sleep," the Brahmanas did not pardon him for his inclination towards Buddhism and favour to Hieun-Tsang. At the end of this assembly, an attempt was made at the life of the Emperor. The Monastery was burnt, but the king escaped although the Brahmanas had conspired to put the king to death in the state of confusion. As a result some of the Brahmanas were executed while some 500 were exiled.

Hieun-Tsang stayed in India from 630 to 643 A.D.

It was during the reign of Harsha that Hieu-Tsang, also known as Yuan-Chwang came to India to visit the sacred places of Buddhism and to take with him the scriptures of the faith. He stayed in India for about thirteen years from 630 to 643 A.D. On his return to China, he wrote a book about his travels. This book tells us a lot about India and the countries of Central Asia. (For this visit and the description of the times of Harsha *see* the next question.)

Harsha's Administration. The details of Harsha's administration are not known fully but we have a fair description of it in the brilliant accounts of Yuan-Chwang. This information is supplemented by the accounts of Bana.

Viceroys in provinces.

The administrative machinery of Harsha was just like that of the Guptas. For administrative efficiency the country was divided into provinces, each under a Viceroy selected from the royal family. The Province was further divided into divisions each of which was made up of a number of districts.

Personal supervision : his frequent tours.

The supreme factor in the efficiency of the administration was the sovereign himself. The government was carried on under his personal supervision. He toured all over the country and himself watched the work of his officers. He came into personal touch with the local affairs and was thus able to lessen the evils of a bureaucratic government. He worked hard for the welfare of his people. All his time he devoted to state affairs. He was so hard-worked that often he forgot to sleep and eat.

Mantriparishad.

He was assisted by a Council of Ministers called the Mantriparished. (For details *see* the next question.)

An estimate of Harsha. Harsha was an ideal king and can easily be a model for the kings of the world to imitate. He combined in himself the characteristics of both Samudragupta and Asoka. His reign recalls the exploits of the former and the piety of the latter. *He was a mighty warrior, a great empire builder, a great lover and patron of learning, and a religious and charitable man.*

He had a glorious military career.

(1) **A warrior.** His martial spirit showed itself even when he was a lad of fourteen. He accompanied his brother in his expedition against the Huns, and later when he became king, his arms were triumphant over the whole of Northern India. His triumphant career was broken only by one defeat in his life, at the hands of Pulakesin II. Such a military career would bring credit to any warrior.

He formed a magnificent Empire.

(2) **An empire builder.** His greatest achievement was to restore the political unity of India by establishing a strong empire in Northern India. As the founder of a vast empire he can be compared with Chandragupta Maurya. He efficiently governed this vast empire and unlike other kings personally supervised the working of its administrative machinery.

Himself a man of letters.

(3) **A great lover and patron of learning.** Harsha himself was a poet and dramatist. He is said to be the author of three plays, *viz.*, *Ratnavali*, *Priyadarsika* and *Nagananda*. Besides, he extended

state patronage to men of letters. Bana, the author of *Harsha Charita* and *Kadambari*, was a gem of his court. A number of other scholars received patronage from him. Among these may be mentioned Jayasena, a man of encyclopaedic learning.

A devout Buddhist.

(4) **A religious and charitable man.** At first Harsha was a Hindu but later on he became a follower of the Mahayana form of Buddhism. He was a very pious and an intensely religious man. He served the cause of Buddhism in many ways. He convened the famous Kanauj Assembly, endowed Buddhist monasteries and constructed many stupas. He forbade the slaughter of animals under severe penalties. As a charitable man he remains unexcelled.

His unique charity.

His quinquennial assemblies where he distributed all his wealth among the Buddhists, the Brahmanas, and the poor people stand unparalleled in the history of the world. 'His large-hearted liberality also expressed itself in his manifold works of public utility.' 'In all the highways of the towns and villages throughout India he erected rest houses. (Punyashalas), provided them with food and drink, and stationed there physicians with medicines for travellers and poor persons round about, to be given without any stint.' The provision of medical aid in the rest-houses is an instance to be followed in modern times.

Rest-houses and other public facilities.

Besides he was not a religious persecutor. He was tolerant to other faiths. In fact, they were as much the objects of his favours as Buddhism itself.

647 A.D.

Harsha's Death. The date of Harsha's death is not accurately known. When a Chinese envoy visited India in 648 A.D., he found a usurper on the throne. So probably Harsha died in 647 A.D. His death was a signal for the disruption of the Empire. The political unity of the country was lost.

SUMMARY

Prabhakar Vardhan, Harsha's father was the founder of the greatness of Thaneshwar. When his eldest son was busy fighting against the Huns, he passed away. Rajyavardhana

ascended the throne but was not destined to rule for a long time. On hearing the ill-tidings of the assassination of Grahavarmana, the husband of his sister, Rajya Sri, he marched against the king of Malwa and routed him but he himself fell a prey to the trap of Sasanka, the ruler of Bengal. He was foully murdered.

After him Harsha ascended the throne. He combined in himself the attributes of Asoka and Samudragupta. Soon after his accession, he set out on a career of conquest. The first thing was to rescue his sister who was hiding herself in Vindhyan forest. It took him about five years to subdue most of the kingdoms in Northern India but his advance towards Deccan was checked by Pulakesin II, the Chalukya ruler of the South.

At first he was a Hindu but later on he adopted Buddhism. He was religiously very tolerant and not hostile to other faiths. He convened a religious assembly at Kanauj in honour of Yuan-Chwang's visit where the Buddhist monk won a remarkable triumph over all opponents. Soon after the end of the Kanauj assembly, he held an assembly at Prayaga the sixth of its kind where he gave in chariiy all his wealth, to the poor of all creeds and orders. Such huge and frequent charities remain unparalleled in the history of the world.

The visit of Yuan-Chwang lends additional importance to his reign.

The administrative machinery of Harsha was like that of the Guptas. The most striking feature of his administration was the personal supervision that he exercised. He toured all over the country and supervised the work of the officers.

Harsha was a mighty warrior, a great empire-builder, a great lover, and patron of learning and a religious and charitable man.

Q. 85. Describe the condition of India under Harsha with special reference to the evidence of Yuan-Chwang. (*P. U. 1936*)

Q. 86. Write a short note on Yuan-Chwang's visit to India. Give a critical account of his observations.

YUAN-CHWANG AND INDIA IN HARSHA'S TIMES

Yuan-Chwang. Yuan-Chwang or Hieun-Tsang, a prince among the Chinese pilgrims, visited India in the reign of Harsha. He remained in India for 13 years from 630 to 643 A.D. The main object of his visit was to procure the authentic Buddhist scriptures. He left his home in Western China for India at the age of 29 in 629 A.D. and

He left China in 629 A.D.

passing through Tashkand, Samarkand, and Balkh, arrived at the kingdom of Gandhara in 630 A.D.

Arrival at Taxila in 630 A.D.

During his 13 years' stay in India he visited almost every part of the country and collected a lot of manuscripts, images and relics which he took with him to his home. He left India in 644 A.D. and crossing the Pamirs and journeying through Khotan and Yarkand he reached his country early in 645 A.D. He was nearly drowned in the Indus and several of his precious manuscripts were washed away. Still he managed to carry a large number of manuscripts with him.

He spent the rest of his life in translating the Sanskrit manuscripts into Chinese. He maintained a journal in which he recorded his observations. His writings give us a vivid picture of the condition of the people and the country in the times of Harsha. He was a great personality. He appears to us as a saint, a scholar, a monk and a traveller combined in the same person.

Personal supervision of the king.

Administration of Harsha. We do not possess full details of Harsha's administration, but we get a fair account of them in the writings of Yuan-Chwang. The administration of Harsha created a very favourable impression on the mind of this foreign traveller. He was pleased to observe that the government was carried on under the king's personal supervision. Harsha toured all over the country and personally watched the work of his officers.

Crimes were rare.

The Chinese pilgrim further informs us that "the Government is honestly administered, the criminal class is small, the people live together on good terms, are of pure moral principles, do not practise deceit, keep their obligations, do not take anything wrongfully and yield more than fairness requires."

Public works.

The whole administration was benign and very enlightened. The king's liberality expressed itself in many works of public utility. Like Asoka, he constructed roads, wells, hospitals and rest-houses for the comfort of his people. A striking feature of these rest-houses was the provision of free medical aid.

Taxation. Taxation was light. The main source of income was the land revenue which amounted to one-sixth of the annual produce. Light duties were also levied at ferries and barrier stations. The state made very few demands upon the resources or the liberties of the people. The Government was very generous. There was no forced labour. Light.

Justice. Strict peace and order was maintained by the state. The penal code was very severe. Treason was punished by life-long imprisonment or death. For other offences the punishment was mutilation of limbs, transportation to another country or fines. Trial by ordeal was also in vogue. The criminal law was very severe.

It is interesting to note that travelling in the country was not as safe as in the times of the Guptas. Fahien was never molested by the highway robbers while travelling through India. On the contrary, Yuan-Chwang was plundered twice by such robbers.

Department of Records. Another striking feature of Harsha's administration was the creation of a department of records and archives. " Both good and bad were faithfully recorded in official annals and state papers while instances of public calamity and good fortune were set forth in detail."

Religious Condition. Buddhism was then showing signs of decay as contrasted with Brahmanism which was gradually establishing its dominance. According to Yuan-Chwang India was then known to foreigners as the land of the Brahmans. The language of the upper classes was Sanskrit. Numerous ascetic sects and schools of philosophy were established and were a proof of the vitality of Brahmanism. Buddhism was then declining. India, the land of Brahmans.

Buddhism, on the other hand, was split up into 18 different sects. But the various Buddhist monasteries were famous as seats of learning. There were six-storeyed monasteries at Nalanda which accommodated about 10,000 students. Nalanda :

Harsha started as a Hindu but became a follower of Mahayana Buddhism in his later years. But he was quite tolerant. (*For his religious views and*

his religious assemblies refer to the answer to the last question.)

Many castes.

Social Condition. Yuan-Chwang gives us a picture of the social condition of the times. Society was based on the caste system which was growing rigid. In addition to the four main classes Yuan-Chwang refers to some mixed castes. Inter-caste marriages were not known.

Simple and pure lives.

With respect to the ordinary people he says, "although they are naturally lightminded, yet they are upright and honourable. In money matters they are without craft and in administering justice they are considerate. They are not deceitful or treacherous in their conduct and are faithful in their oaths and promises. In their rules of government there is remarkable rectitude whilst in their behaviour there is much gentleness and sweetness." The lives of the people were marked by pure and simple habits. They never failed to wash their hands before and after meals. Onions and garlic were not used and those who ate them were boycotted. Flesh diet was forbidden.

Women.

Female education was restricted to higher classes only. The Purdah system was unknown. Early marriages were quite common, but there was no widow marriage. The custom of *Sati* was prevalent.

Colonial activities.

Sea voyages for commercial as well as for political purposes were not uncommon. There were many prosperous ports which enjoyed a flourishing trade with foreign countries. The people were not stay-at-home. The age of Harsha was one of extensive emigrations from India which resulted in the colonization of Java. While talking of Java, he says that those who go to Java, never return. Relations with Tibet and China were also maintained.

Material progress :

Economic condition. We now turn to the material progress of the country under Harsha. The people, we are told, were rich and prosperous. The centres of this prosperity were the towns; the well-to-do merchant was a typical figure. The people wore gay

and fashionable dresses, and seemed to live a life of comfort and luxury. The village was thrust into the background.

Rise of Kanauj.

Many old towns had fallen into ruins, while new ones had sprung up. The ancient capital, Pataliputra, was in ruins. Kanauj had become the premier city of Northern India.

Busy industrial life.

The towns were well-planned and the houses were nicely furnished. Silk, cotton and woollen clothes were manufactured. Industrial life was organized on the basis of large corporations and guilds. Cowries, and gold and silver coins served as means of exchange.

The Gupta architecture reached its high-water mark.

Architecture. In the times of Harsha the Gupta architecture reached its climax. Harsha built many stupas and monasteries. He brought the tooth-relic of the Buddha from Kashmir and enshrined it in a monastery at Kanauj.

Buddhist monasteries seats of light and learning.

Education. There was a well-organized system of education. As in ancient times, memory was the main vehicle of teaching and the Buddhist monasteries were the seats of learning. Yuan-Chwang has left a detailed account of the monastery of Nalanda in which was centred the Indian learning of the age. Nalanda was the "Oxford of Mahayana" and the rival of Kashi.

Nalanda University, the Oxford of India.

Students from far and near flocked to the Nalanda University. It could accommodate 10,000 students. It provided them with free lodging, free board, clothes, beddings, medicines and tuition. It was only meant for advanced scholars. The head of the University was Silabhadra. The method of instruction was by discussion and discourses. All sorts of subjects were taught there, *viz.*, Vedas, philosophy, logic, grammar philology, medicine, law, astronomy, mathematics and literature.

Nalanda was not the only one, but the most famous, of the Indian Universities. These universities and other educational institutions were richly endowed.

Thus the times of Harsha form a very glorious period in Indian history. They were marked by a

great moral, cultural and material progress. The very visit of the Chinese pilgrims and of so many students from other countries is a proof of their abundant colour and richness.

SUMMARY

Yuan-Chwang, the Chinese pilgrim who stayed in India for 13 years from 630 to 643 A.D., was a saint, scholar, monk and traveller. His chief object was to procure the Buddhist scriptures. He collected a lot of manuscripts and returned home, and spent the rest of his life in translating them.

Administration of Harsha. He was much impressed by Harsha's administration that was carried on under his personal supervision. The crime was rare as the penal code was severe. The moral tone of society was quite high. He took keen interest in works of public utility. The state made few demands on the resources and liberties of the people. Travelling was not as safe as it was in the times of the Guptas.

Social and religious life. Buddhism was split up into several sects and was declining; Brahmanism was gaining strong hold on the people. Buddhist monasteries were still famous as seats of learning.

Caste system was growing rigid. People on the whole led simple and pure lives. They were upright and honourable. The purdah system did not exist among women. Widow remarriage was unknown, though early marriages were quite common. Women of higher classes only received education.

The age of Harsha was one of extensive emigrations from India, and this resulted in the colonization of Java.

India was passing through her palmiest days in the times of Harsha. Many historic towns had fallen into ruins and several new towns had sprung up.

Harsha brought the tooth relic of the Buddha from Kashmir and enshrined it in a monastery at Kanauj.

There was a highly organized system of education. Nalanda University was the Oxford of India.

CHAPTER XIV

LOCAL DYNASTIES IN NORTHERN INDIA (700 to 1200 A.D.)

The Rajput Period. The death of Harsha was a signal for the general disruption of his empire. India lost her political unity. The period from the middle of the 7th to the end of the 12th century is called the period of Rajput ascendancy or briefly the Rajput period. It is also called the early Mediæval period. It is marked by the rise and growth of the Rajput power over Northern India. A large number of small independent kingdoms were set up throughout the country, each under a Rajput ruler. *The ancient Hindu period comes to an end with the death of Harsha in the middle of the 7th century and the mediæval period of Indian history begins.* The narrative of the history of Northern India during this period becomes, due to its political disunity, very complex and confusing.

7th to 12th centuries.

Q. 87. Discuss the origin of the Rajputs and write a short note on their general character.

THE RAJPUTS

Origin of the Rajputs. From the death of Harsha to the advent of the Mohammadans the political history of India is marked by the rise of the Rajput states and their constant feuds with one another. These Rajput states appear in Northern India soon after the break-up of Harsha's empire. Very little is known about their origin and early history. Several theories have been advanced to explain the origin of the Rajputs.

A subject of controversy.

To begin with we may mention the legend that suggests a mythical origin of the Rajputs. According to this legend the Brahman ascetic, Parasu Ram, destroyed all the Kshatriyas so that not a single Kshatriya was left to protect the Brahmans. Accordingly, all these Brahmans held a great sacrifice on Mount Abu. After 40 days' prayers and offerings, there came out four heroes from the sacrificial fire.

Mythical origin—the *agnikund* theory.

Each one of these created a Rajput clan, *viz*., the Pratiharas, the Pramaras, the Chauhans and the Solankis. The fiction may have the truth, that these Rajput classes who were impure foreigners were given the status of the Kshatrias after they had undergone a purification process.

Descendants of the Huns.

The theory which sounds more plausible is the one which holds that the Rajputs were the descendants of the Huns, the Gurjars and the other invaders who settled in India in the 5th and 6th centuries. In the course of time they were all admitted into the Hindu society. "The Upper ranks of the governing hordes of the Huns, the Gurjars and the Maitrakas became the Rajput class, while the lower developed into Hindu castes of less honourable social status such as the Gujars, the Ahirs, the Jats and others." In the course of time those who took to war and government were called Rajputs, while the rest formed the less honourable Hindu castes. In addition to these foreigners a few of the aboriginal tribes took to war and government. As time went by they also were ranked with the Rajputs as the protectors of the Hindu society. These classes held the political power. The Brahmans felt it necessary and advisable to recognize them as Kshatrias, thus to oblige them and retain the supremacy in the Hindu society.

Thus we come to the conclusion that the Rajput clans include people some of whom are foreigners and some belong to the indigenous tribes of India. The Sisodias of Mewar, the Pratiharas, the Chauhans, the Pramaras, and the Solankis probably belonged to the foreign tribes. The Rashtrakutas of the Deccan, the Rathors of Marwar, the Chandelas and the Bundelas probably are descended from the indigenous warlike tribes of India.

Rajput Character. These Rajputs though descended from different racial stocks soon acquired common culture and traditions. They tried to live up to the epic ideal of heroism and chivalry. War was the very breath of their nostrils. It was to the

Rajputs a chivalrous sport. A Rajput never fought against an unarmed man and always preferred death to running away from the battlefield.

The Rajput women also entertained high ideals. They willingly burnt themselves to save their honour and chastity. Their *Jauhar* ceremony is too well-known to be described here. Some of the Rajput women followed their lords to the battlefield. Occasionally we hear of Rajput ladies leading the armies in the absence of their husbands.

The epic ideal of heroism.

A Rajput always kept his word. He never lied. Nor did he ever practise deceit. He would rather prefer defeat to a victory gained by treachery and fraud. The Machiavellian principles, preached by Kautalya in his Artha-Shastra, were rejected by the noble Rajputs.

Lofty morals.

SUMMARY

The origin of the Rajputs is obscure. The Agnikund theory gives a mythical origin. When all the Kshatriyas were destroyed by Parasu Ram, the Brahmanas held a sacrificial fire on Mount Abu and after forty days' prayers and offerings four Rajput heroes came out of the Agnikund, each one of whom founded a Rajput clan. Some of the Rajput clans are descended from foreign tribes such as Huns, Gurjars, etc., and several of them are descended from the original warlike tribes of India.

Though descended from different racial stocks, these Rajputs acquired common culture and tradition. Their heroism and dauntless spirit, their love for truth and honesty have earned for them an unrivalled position in history.

IMPORTANT RAJPUT KINGDOMS

Kanauj. Kanauj or Kanya-Kubja rose to power under Yasovarman in the beginning of the 8th century. Yasovarman sent an embassy to China in 731 A.D. He was a great conqueror. He defeated the king of Bengal, subdued the whole of Rajputana and, in alliance with Lalita Ditya of Kashmir, defeated the Tibetans. He was, however, defeated and killed by Lalita Ditya (740 A.D.).

Yasovarman of Kanauj.

Yasovarman extended liberal patronage to men of letters. *Bhavabhuti* the well-known Sanskrit playwright and the author of Malati-Madhava, and Vakpatiraj adorned his court. Vakpati wrote a poem in Prakrit called "*Gaudavaha*' or the 'slaying of the king of Gaudas'.

Patron of learning.

The Gurjar-Pratihara kingdom of Kanauj. The Gurjars probably were allied to the Huns. They established a powerful kingdom in south Rajputana with their capital at Bhinmal

Naga Bhatta: ruler of Malwa.

near Mount Abu. The ruling family belonged to the Pratihara clan of the Gurjar tribe and therefore is known as the Gurjara-Pratihara. Its ruler, Naga Bhatta, governed Malwa also. It was under him that the Arabs who had conquered Sind were defeated. In the 9th and 10th centuries the Gurjara-Pratiharas became one of the leading powers of India. The Palas of Bengal and the Rashtrakutas of the Deccan were the other two important powers of the age.

Vatsaraja; triangular struggle between Gurjaras, Palas and Rashtrakutas.

Naga Bhatta was succeeded by Vatsaraja who ruled in the eighties of the 8th century. It was he who laid the foundations of the future greatness of the dynasty. He extended his dominions and crushed the rising power of the Palas of Bengal. In his reign commenced the triangular struggle for the supremacy of Northern India among these three leading powers.

Naga-Bhatta II: conquest of Kanauj.

Naga Bhatta II, the son of Vatsaraj, conquered Kanauj and thus laid the foundations of the Imperial Gurjar-Pratihara Dynasty. He also conquered Sind, Andhra and Kalinga. He defeated the Palas of Bengal in a battle at Monghyr. He shifted his capital from Bhinmal to Kanauj. Then he was defeated by the combined forces of the Palas of Bengal and the Rashtrakutas of the Deccan. His successors, however, ruled at Kanauj for many generations.

Raja Bhoja

Bhoja was the most important ruler of this Dynasty. He ruled from 843 to 890 A.D. Kanauj under him revived its former glory and became the premier city of Northern India. With the assistance of the Chedi princes he inflicted a crushing defeat on his Pala rivals. His kingdom extended over the whole of Northern India except Kashmir, Sind, Magadha, Bengal and Chedi. He ruled undisturbed for a long time.

Mahendrapal.

He was succeeded by his son Mahendrapal. The poet Rajshekhar was his teacher. Rajshekhar is the author of many books, the most famous being his *Karpuramanjari* in Prakrit.

Al-Masudi's visit to India 915 A.D.

An Arab traveller, Al-Masudi, visited India in about 915 A. D. He has described the general prosperity in the Pratihara kingdom. We learn from him that there was a very well-organized standing army, which maintained peace and order in the country.

Fall of the dynasty.

The successors of Mahindrapal were weak with the result that the Pratihara kingdom began to decay rapidly. The Rashtrakutas of the Deccan under Indra III invaded Kanauj and conquered it, Later on, Mahipala restored the glory of his dynasty to a great degree, but it never recovered completely from the blow struck by the Rashtrakutas.

Till 1194 A.D.

Kanauj under the Gharwars. After the Pratihara dynasty the Gharwar tribe began to rule at Kanauj. This dynasty ruled at Kanauj till 1194 when it was conquered by Mohammad Ghori. Chandra Deva was the founder of this dynasty. His grandson, Gobind Chandra, whose rule lasted from 1104 to 1155, restored the glory of Kanauj.

Jai Chand.

Gobind Chandra's grandson, Jai Chand, is better known to us. There existed great hostility between Jai Chand

of Kanauj and Prithvi Raj of Ajmer. The story of the Swayamwara of Sanjogta, the daughter of Jai Chand, is very popular. Prithvi Raj took her away and made her his queen. Jai Chand accordingly did not join Prithvi Raj when Mohammad Ghori attacked the latter. After defeating Prithvi Raj Mohammad Ghori attacked Kanauj and occupied it. The defeat of Jai Chand ended the glory of Kanauj. Later on Kanauj came in the possession of the Chandelas of Mahoba.

Chauhans of Ajmer.

Chauhans of Ajmer. The Chauhan Rajputs belonged to Sambhar in Rajputana. From that place they came to Ajmer and Delhi. There are many inscriptions which give us a long list of Chauhan rulers at Ajmer. But of all these Vigraharaga is very important. He increased his kingdom and is said to have conquered Delhi from a Tomara chief.

Prithvi Raj.

The most important kind of the dynasty was Prithvi Raj, the last Hindu emperor of India. Chand Bardai, his court poet, wrote his biography, '*Prithvi Raj Raso.*' Prithvi Raj tried to check the Muslim invaders in India. He defeated Mohammad Ghori in 1191 but was defeated and killed by him the following year.

Rise of the Palas.

Bengal. After the death of Harsha the history of Bengal and Behar is obscure. According to a Bengalee tradition a King Adisura ruled at Lakshmavati and revived the glory of Hinduism. His death led to anarchy and disorder in Bengal. Then the local chiefs elected one Gopala as the ruler of the country. This Gopala founded the well-known Pala dynasty of Bengal, which flourished for more than four centuries.

Dharampala.

Dharampala, the son of Gopala, ruled for a very long time and increased the prestige of the dynasty. *He was in fact the real founder of the greatness of the Pala dynasty.* He defeated the king of Kanauj and held a great Assembly. He extended his patronage to Buddhism and established the great monastery and university of Vikramashila.

Devpala.

Dharampala was succeeded by his son Devpala who also ruled for a very long time. He is considered to be *the most powerful ruler of this dynasty.* His sway extended all over Northern India. He conquered the Gurjars, Huns, Utkala, Kamarupa and Dravidas. The Buddhist king of Sumatra built a monastery at Nalanda during his reign.

Sculpture and architecture.

He seems to have been a great builder himself. The sculpture of his reign seems to have been of a high order. Many tanks were dug for irrigation purposes. Dhiman and Bitpalo were the two artists of his reign. The death of Devpala ended the glory of the Pala Dynasty. He was succeeded by many weak rulers.

End of the Palas.

The glory of the Pala Dydansty was revived to some extent by Mahipala, the 9th king of this dynasty. A mission under Atisa was sent to Tibet by his successor. After this a part of Bengal was occupied by a new dynasty called the Senas. Probably they were Brahmans from the south. Their rise and growth was due to the Chola invasion of the north.

The Sena kings of Bengal. Samanta Sena who came from the south was the foundar of this dynasty. Samanta Sena and his grandson and successor Vijaya Sena were very powerful rulers.

Ballal Sena

Vijaya Sena was succeeded by his son Ballal Sena. *He re-organized the caste-system in Bengal.* He sent several missions to spread Tantric Hiduism in the neighbouring countries. His son and successor was Lakshaman Sena. He was the last of the Sena kings. Mohammad, the son of Bakhteyar Khilji, defeated the Senas in 1199 A.D.

Descendants. of Gonds.

The Chandelas of Bundelkhand. The territory between the Jumna and the Narbada is called Bundelkhand. A part of it lies in the United Provinces and a part in the Central Provinces. The Chandelas seem to have been descended from the Gonds.

Naunuka.

Their history before the 9th century is obscure. It was in 831 A.D. that their ruler Naunuka defeated a chief of the Pratihara tribe and became the master of the southern parts of Jejahabhukti or Bundelkhand. Gradually they advanced forward and reached the Jumna.

In the beginning the Chandels were subordinate to the Partihara kings, but in the 10th century they became completely independent. One of their kings Yasovarman defeated. Devpala of Kanauj and forcibly took from him an idol of Vishnu. He also conquered the fortress of Kalinjar.

Dhanga

Yasovarman's son and successor, Dhanga, was a very powerful king. He constructed many temples in Bundelkhand. He joined the confederacy against Subuktgin. The latter inflicted a crushing defeat on this confederacy.

Gauda.

His successor was Gauda who joined Anand Pal against Mahmud of Ghazni. They suffered defeat. In 1023 he again opposed Mahmud Ghaznavi but was defeated.

Kirtivarman.

The next important king was Kirtivarman who revived the glory of the Chandel Dynasty. He defeated Karamdeva, the king of Chedi. He was a great lover of learning. The drama, *Prabodha Chandrodaya*, (Rise of the moon of intellect) was staged in his reign. He constructed a big lake in the Mahoba hills.

Parmardi or Parmal was the last independent king of the Chandelas. He was defeated by Prithvi Raj. Later Kutb-ud-Din Aibak captured the fortress of Kalinjar.

Great builders.

The Chandela kings are famous as great builders. They built several caves, gigantic embankments, and magnificent temples some of which still exist at Khajuraho.

Pramaras of Malwa.

The Pramaras of Malwa. The Pramara Rajputs were descended from some foreign tribe. The founder of this dynasty was Upendra or Krishanraja. The most important ruler of this dynasty was Munja, a great warrior and scholar.

He defeated the Chalukya king Taila II six times, but the 7th time when he attacked he was captured and slain.

Raja Bhoja was a versatile genius.

The *best known king of the dynasty* was his nephew Raja Bhoja who ruled from 1018 to 1060. He was a great Sanskrit scholar and a patron of learned men. Like Harsha and Samudragupta he was a versatile genius. To the south east of Bhopal he constructed a lake called Bhojpur Lake. He is famous as an ideal king in Indian literature. He erected several buildings at Dhar, his capital. In 1060 A.D. he was defeated and killed by the combined armies of Chedi and Gujrat.

Kalachuri Dynasty.

Chedi. The kingdom of Chedi was situated in the southern part of the territory between the Jumna and the Narbada. The dynasty that ruled at Chedi was the Kalachuri Dynasty. It rose to power under Gangeydeva whose aim was to establish a paramount kingdom in Northern India.

Karamdeva.

His son and successor Karamdeva maintained the power of the dynasty. Combining with Bhima, the king of Gujrat, Karamdeva defeated Bhoja of Malwa, but the Chandela king Kirtivarman defeated him. The end of the dynasty is obscure.

Jaipal, and his successors.

The Punjab. Very little is known about the history of the Punjab between the 7th and 10th centuries. In 10th century we come across a very powerful kingdom in the Punjab with Bhatinda as its capital. Its three kings Jai Pal, Anand Pal and Tilochan Pal offered a stout resistance to the Muslim invaders.

HIMALAYAN STATES

Intimate connection with Indian history.

Nepal. The kingdom of Nepal to-day extends from Sikkim to Kumaon and is about 500 miles in length. But the old kingdom of Nepal was not so vast. Nor was it an independent state as it is to-day. It remained under the rule of Tibet for about 30 years. Then the Lichhavi dynasty ruled over it for a long ttme. It acknowledged the overlordship of powerful Indian kings like Asoka, Samudragupta and Harsha. The Gurkhas, the ruling dynasty of to-day, claim to have descended from a Rajput tribe which occupied it in the 8th century.

Nepal became Buddhist in the time of Asoka. But gradually Hinduism by its mysterious processes absorbed Buddhism. The art of Nepal is intimately connected with that of Tibet. Nepal has contributed much to Indian literature.

Outside Indian influence.

Kamarupa *or* **Assam.** The old kingdom of Kamarupa which roughly corresponds with modern Assam was not affected by the main currents of Indian politics. It was outside the Mauryan Empire. In the Gupta Empire, however. it became a subordinate state. The ruler of Assam paid homage to Samudragupta. Later on Bhaskarvarman, the ruler of Assam, accepted Harsha as his overlord and attended the great assemblies at Kanauj and Prayaga. Yuan-Chwang, the Chinese pilgrim, on an invitation from the king visited Assam,

After the death of Harsha a foreign dynasty established by Salastambha began to rule there. This dynasty lasted for about 300 years. The Muslim invaders were not successful in conquering it.

Hinduism dominant.

Kamarupa was a meeting ground of Indian and Mongolian ideas. From the very beginning it resisted the advent of Buddhism. It has been mainly a Hindu preserve. A strange form of Hinduism known as Shaktism developed there. The most important temple of the Shaktas is situated at Kamakiya.

A history of Kashmir.

Kashmir. As regards Kashmir, we are very fortunate because we possess a regular history of this part of India. That work of history is *Rajtrangni by Kalhana.* We learn from this work that Kashmir was included in the Mauryan Empire. The Kushans also ruled over it. Kanishka and Huvishka erected many buildings there. Harsha was not able to conquer it. Yuan-Chwang visited it and was offered a hearty welcome by its king. One of the earliest kings of Kashmir was Chandrapida.

Lalitaditya : 724 to 760 A.D.

The most powerful king of Kashmir was Lalitaditya (724 to 760 A. D.). He was a mighty conqueror. He defeated Yasovarmana king of Kanauj. His army also occupied Magadha, Kamarupa and Kalinga. He is also said to have conquered Malwa and Gujrat. Probably he defeated the Arabs of Sind also. Under him Kashmir became the most powerful Kingdom in Northern India. He defeated the Tibetans and sent an embassy to China.

Remains of Martand Temple.

He was a great builder. He built many towns and temples. The famous Martand Temple dedicated to the Sun god was built by him. The ruins of this temple are "the most striking remains that have survived of the ancient architecture of Kashmir."

Lalitaditya was followed by weak kings who could not maintain the glory of the dynasty.

Kashmir was famous as a centre of Sanskrit learning. It became Buddhist in the beginning but later on Buddhism was supplanted by Brahmanic Hinduism.

A link between India and China.

Tibet. In the 7th and 8th centuries Tibet was a very powerful country and formed a link between India and China. After Harsha's death the Tibetans conquered Nepal and inflicted a severe defeat on the ruler who had usurped the throne of Harsha. One of the most important rulers of Tibet was Gampo who had married a Nepali as well as a Chinese princess. It was due to the influence of these princesses that Buddhism spread there. Gampo established the city of Lhasa.

CHAPTER XV

SOUTHERN INDIAN KINGDOMS AND THEIR ADMINISTRATION

The word Deccan is a corrupt form of the Sanskrit word 'Dakshina' which implies the whole of the territory south of the Narbada as far as Cape Camorin. But historically the word Deccan has a restricted sense. It implies the upper portion of the south—the territory between the Narbada and the Krishna rivers. The rocky and dry tableland is watered by three rivers—the Godavari, the Krishna and the Tungabhudra. It is the home of the Dravidian civilization.

Deccan—the territory between Narbada and Krishna rivers.

Very little is known about the early history of the Deccan. The earliest dynasty about which we know is the Andhra Dynasty. But from the 6th century A.D. the history of the Deccan becomes clear. We have ample material to reconstruct the history of this part of the country after the sixth century.

Q. 88. **Write a critical note on the Indian kingdoms in the Deccan before the advent of the Mohammadans and describe their system of administration.**

THE KINGDOMS OF THE DECCAN

Before the advent of the Mohammadans, the Deccan was split up into the following kingdoms :—

The Vakatakas. In the beginning of the 4th century the Vakatakas rose to power and governed the greater part of Central India for about 200 years.

Central India.

We learn from the various inscriptions the names of eight kings of this dynasty. Maharaja Pravarsena was the founder of the dynasty. He even performed the horse-sacrifice. We are informed that one of the kings of this dynasty, Rudrasena II, married the daughter of Chandragupta II Vikramaditya. This matrimonial relation shows that in the 5th century the Vakatakas were a very powerful dynasty whose alliance was sought even by the great Gupta Emperor.

The Gupta marriage.

After the death of Harsha a foreign dynasty established by Salastambha began to rule there. This dynasty lasted for about 300 years. The Muslim invaders were not successful in conquering it.

Hinduism dominant.

Kamarupa was a meeting ground of Indian and Mongolian ideas. From the very beginning it resisted the advent of Buddhism. It has been mainly a Hindu preserve. A strange form of Hinduism known as Shaktism developed there. The most important temple of the Shaktas is situated at Kamakiya.

A history of Kashmir.

Kashmir. As regards Kashmir, we are very fortunate because we possess a regular history of this part of India. That work of history is *Rajtrangni by Kalhana*. We learn from this work that Kashmir was included in the Mauryan Empire. The Kushans also ruled over it. Kanishka and Huvishka erected many buildings there. Harsha was not able to conquer it. Yuan-Chwang visited it and was offered a hearty welcome by its king. One of the earliest kings of Kashmir was Chandrapida.

Lalitaditya : 724 to 760 A.D.

The most powerful king of Kashmir was Lalitaditya (724 to 760 A. D.). He was a mighty conqueror. He defeated Yasovarmana king of Kanauj. His army also occupied Magadha, Kamarupa and Kalinga. He is also said to have conquered Malwa and Gujrat. Probably he defeated the Arabs of Sind also. Under him Kashmir became the most powerful Kingdom in Northern India. He defeated the Tibetans and sent an embassy to China.

Remains of Martand Temple.

He was a great builder. He built many towns and temples. The famous Martand Temple dedicated to the Sun god was built by him. The ruins of this temple are "the most striking remains that have survived of the ancient architecture of Kashmir."

Lalitaditya was followed by weak kings who could not maintain the glory of the dynasty.

Kashmir was famous as a centre of Sanskrit learning. It became Buddhist in the beginning but later on Buddhism was supplanted by Brahmanic Hinduism.

A link between India and China.

Tibet. In the 7th and 8th centuries Tibet was a very powerful country and formed a link between India and China. After Harsha's death the Tibetans conquered Nepal and inflicted a severe defeat on the ruler who had usurped the throne of Harsha. One of the most important rulers of Tibet was Gampo who had married a Nepali as well as a Chinese princess. It was due to the influence of these princesses that Buddhism spread there. Gampo established the city of Lhasa.

CHAPTER XV

SOUTHERN INDIAN KINGDOMS AND THEIR ADMINISTRATION

Deccan—the territory between Narbada and Krishna rivers.

The word Deccan is a corrupt form of the Sanskrit word 'Dakshina' which implies the whole of the territory south of the Narbada as far as Cape Camorin. But historically the word Deccan has a restricted sense. It implies the upper portion of the south—the territory between the Narbada and the Krishna rivers. The rocky and dry tableland is watered by three rivers—the Godavari, the Krishna and the Tungabhudra. It is the home of the Dravidian civilization.

Very little is known about the early history of the Deccan. The earliest dynasty about which we know is the Andhra Dynasty. But from the 6th century A.D. the history of the Deccan becomes clear. We have ample material to reconstruct the history of this part of the country after the sixth century.

Q. 88. **Write a critical note on the Indian kingdoms in the Deccan before the advent of the Mohammadans and describe their system of administration.**

THE KINGDOMS OF THE DECCAN

Before the advent of the Mohammadans, the Deccan was split up into the following kingdoms :—

Central India.

The Vakatakas. In the beginning of the 4th century the Vakatakas rose to power and governed the greater part of Central India for about 200 years.

The Gupta marriage.

We learn from the various inscriptions the names of eight kings of this dynasty. Maharaja Pravarsena was the founder of the dynasty. He even performed the horse-sacrifice. We are informed that one of the kings of this dynasty, Rudrasena II, married the daughter of Chandragupta II Vikramaditya. This matrimonial relation shows that in the 5th century the Vakatakas were a very powerful dynasty whose alliance was sought even by the great Gupta Emperor.

The last great king of this dynasty was Harisena who was a great conqueror. He conquered Avanti, Kalinga and Kosala.

Lovers of art.

The kings of this dynasty were lovers of art. Many monuments in Central India and some of the caves at Ajanta are attributed to them.

Kanara.

The Kadambas. From 3rd to 6th century A.D. the northern districts of Mysore, known as Kanara, were governed by the Kadambas. Their capital was at Banawasi, also called Vaijyanti. They were patrons of Jainism. They were often at war with the neighbouring kingdoms, the Pallavas and the Gangas. In the sixth century the Gangas occupied the southern part of their empire and the Chalukyas conquered the northern ; and so their empire came to an end.

Mysore.

Gomata statue.

The Gangas. The Ganga Dynasty is very important as it governed a greater part of Mysore from the 2nd to the 11th century. Some of its kings were patrons of Jainism. "The colossal statue of Gomata, 56 ft. in height, wrought out of a block of gneiss on the top of an eminence at Shravana Belgola, and justly described as being unrivalled in India for daring conception and gigantic dimensions, was executed in the tenth century by a minister of a Ganga monarch."

The greatest of the Chalukyas ; 608 to 642.

The Chalukyas. While the Pallavas were supreme in the far south, the Chalukyas, who were Rajputs of foreign origin, but who had ruled in Ayodhya at some unknown period, came to the south at some time and established a dynasty with Vatapi or Badami in the Bijapur district as their capitol. Pulakesin, one of the renowned kings of the dynasty, ruled in 550 A.D. He carved out a small principality and performed Ashvamedha yajna. His two sons Kirtivarman and Mangalesa were also great conquerors, as they conquered the Kadambas, Kurucol districts and the Kalachuris respectively.

After the death of Mangalesa, there ensued a war of succession in which Pulakesin II, the son of the

first was successful. The newly-conquered provinces revolted, and the other powers attacked the kingdom of Pulakesin. But the new king came up to it, and not only brought peace and order in his own territory, but also made conquests. He had time to consolidate his forces, when after subduing the north Harshavardhana attacked the south and also Pulakesin II, who successfully defended his territories and inflicted a crushing defeat upon Harsha. Soon after he defeated the Kalingas and the Kosalas and won supremacy over the Latas, the Gurjrars and the Malawas of the north. He led an expedition against the Pallavas of the south and reached within a few miles of their capital Kanchi. The Cholas, the Kosalas and the Pandyas were forced to accept his alliance. He had relations even with the king of Persia—Khusru II. Hieun-Tsang while paying tribute to him and his subjects says :—

"The disposition of the people is honest and simple ; they are tall of stature, and of a vindictive character. To their benefactors they are grateful, to their enemies relentless. If a General were to lose a battle, he was presented woman's clothes, and so compelled to seek death. They fight after taking wine. They are also fond of learning...The king treats other kingdoms with contempt. His subjects obey him etc." Yuan-Chwang's visit.

In 642 A.D. the Pallavas again attacked, when Narsinhavarman I, defeated Pulakesin, who was killed. The Chalukyas went out of existence for some time.

The struggle with the Pallavas continued with varying fortune as long as the dynasty lasted. In 753 A.D. Dantidurga, the Rashtrakuta chief, overthrew Kirtivarman II, the Chalukya king. Thus ended the glory and greatness of the main branch of the Chalukyas and the Rashtrakutas became supreme in the Deccan. End of the Chalukyas : 753 A.D.

Condition of the Deccan under tha Chalukyas. The Chalukya kings were Hindus. But they Excellent sculpture.

were tolerant towards other faiths. Besides, they were lovers of art and architecture. Many temples were built during their reign. The caves at Badami give us an idea of the excellent sculpture of the times. Under the Chalukyas the country was prosperous and the people happy.

Rise of the Rashtrakutas under Dantidurga.

The Rashtrakutas. They were a Rajput clan of indigenous origin. When the Chalukyas reigned in the Deccan, the Rashtrakutas were mere local rulers in Maharashtra. In 755 A.D. their king Dantidurga overthrew the Chalukya power in the Deccan and founded the Rashtrakuta Dynasty. The supremacy of the Deccan passed into the hands of the Rashtrakutas. Dantidurga occupied all the territory held by the Chalukyas.

Krishna I : Rock-cut temple of Kailash at Ellora.

Dantidurga became very unpopular and was deposed by his uncle Krishna I (760 A.D.). He consolidated the power of the Rashtrakutas in the Deccan and made fresh conquests. Krishna I's reign is memorable for the rock-cut temple of Kailash at Ellora, one of the most marvellous works ever accomplished by man.

Supremacy of Northern India.

Towards the end of the 8th century the political supremacy of India was divided among three great powers, *viz.*, the Rashtrakutas of Deccan, the Palas of Bengal and the Pratiharas of Kanauj. The Rashtrakutas now made a bid for the supremacy of the north. Krishna's son and successor Dhruva defeated the Pratiharas as well as the Palas. The result of his campaigns was that his son and successor Govind III was recognized supreme over the whole of Northern India.

Amoghvarsha, the most famous king.

The next king was Amoghvarsha who ruled for 62 years from 815 to 877 A.D. He was one of the most famous kings of his dynasty and enjoyed one of the longest reigns recorded in history. He was a patron of Jainism which was progressing rapidly in the Deccan at this time. He maintained a strong army which was regularly paid. He cultivated friendly relations with the Arabs of Sind. Sulaiman, an

Sulaiman's visit.

Arab merchant, who visited India in his times considered him one of the greatest rulers of the world.

Amoghvarsha was followed by weak successors, and this fact led to the gradual decline of the dynasty. The last of the Rashtrakutas was overthrown by Taila II, the founder of the new Chalukya Dynasty of Kalyani.

Taila II, the founder.

The Chalukyas of Kalyani. This new dynasty of the Chalukyas was founded in 972 A.D. by Taila II, who overthrew the Rashtrakuta Dynasty. These Chalukyas were probably connected with their earlier namesakes. Their capital was Kalyani, in the Nizam's dominions.

The kings of this dynasty were constantly engaged in wars with their neighbours. Taila II conquered Malwa, Chedi, and defeated Munja, the Pramara king. In the beginning of the 11th century the Chalukya country suffered much from the raids of Rajaraja Chola.

The next important king of this line was Somesvara whose conquests extended from Dhara in the north-west to Kanchi in the south. He defeated and killed the Chola king at the battle of Koppam.

Vikramanaka *the most powerful king of this dynasty* 1076—1126.

The most important monarch of this dynasty was Vikramanaka or Vikramaditya who reigned from 1076 to 1126 A.D. He conquered Malwa, Kalinga, Vanga, Gurjar and Chera. He was a great patron of learning. His court poet was *Bilhana* who wrote the history of his reign. The great exponent of Hindu Law, *Vijnaneshvara*, lived in his reign. He wrote the famous book *Mitakshara*.

After the death of Vikramanaka the power of the Chalukyas began to decline. The Chalukyas were overthrown by the Yadavas of Devagiri in 1190, and the supremacy of the Deccan now passed into the hands of the Yadavas of Devagiri and their kinsmen, the Hoysalas of Dvarasamudra.

Descended from the Chalukya feudatory nobles.

The Yadavas of Devagiri. The Yadavas and their kinsmen the Hoysalas were the last Hindu powers that arose in the Deccan before the Muslim invasions. The Yadavas established their power at Devagiri or modern Daulatabad and the Hoysalas established theirs at Dvarasamudra in Mysore.

The Yadavas claimed descent from the Yadava family of the Epics. They were in reality the descendants of the feudatory nobles of the Chalukya Dynasty. Towards the close of the 12th century they fought with the Hoysalas for the supremacy of the Deccan. The first king of note of this dynasty was Bhillama who was defeated and killed by the Hoysala chief in 1191 A.D.

Singhana : the most famous king.

The most famous king of the dynasty was Singhana. He successfully checked the progress of the Hoysalas and recovered some of the territories annexed by them. Next he conquered Gujrat, Malwa and went as far as Mathura and Kashi. He is said to have defeated even some Mohammadan rulers and the Kadambas and the Pandyas of the south. Thus he established the kingdom which rivalled the glories of the Rashtrakutas and the Chalukyas.

Destroyed by the Mohammadans.

The Yadavas like the Hoysalas were destroyed by the Mohammadans. In 1294 Ala-ud-Din Khilji attacked the Yadava kingdom and compelled its king to pay tribute. In 1309, Ramchandra the last independent king of the dynasty, submitted to Malik Kafur and agreed to be a feudatory of the Sultan. His son-in-law Harpala having attempted a revolt, was barbarously executed in 1318. With his death the dynasty of the Yadavas came to an end. The famous Sanskrit scholar Hemadri flourished in the reign of Ramchandra.

Bittiga or Vishnuvardhana : the founder.

The Hoysalas. The founder of the Hoysala Dynasty was Bittiga, better known by his later name of Vishnuvardhana. His capital was at Dvarasamudra.

Bittiga was a powerful king. He defeated the Cholas, the Cheras and the Pandyas. But he is

chiefly remembered for the part he played in the religious life of Southern India as well as for his enlightened patronage of architecture and sculpture. At first he was a patron of Jainism, but later on he became a Vaishnavite due to the teachings of Ramanuja, the famous Vaishnavite teacher. He took the name of Vishnuvardhana. Beautiful temples were built under his patronage.

His grandson Vir Ballala made the Hoysalas supreme in the south. He extended his dominions by defeating the Yadavas. The dynasty was overthrown by Ala-ud-Din's general Malik Kafur who sacked Dvarasamudra in 1310. Malik Kafur's invasion 1310.

Hoysala Art. Vishnuvardhana and his successors were great lovers of art which was closely associated with their religious zeal. Vishnuvardhana, a great follower of Vaishnavism, constructed beautiful temples according to a style quite different from the Jain art. Thus a new style of architecture developed. It is known as the Hoysala school of art. "It is characterized by a richly carved base or plinth supporting the temple, which is polygonal, star-shaped in plan and roofed by a low pyramidal tower, often surmounted by a vase-shaped ornament." The Hoysalas were great patrons of art and literature. The Hoysala School of art.

SUMMARY

Before the advent of the Muslims we had the following kingdoms in the Deccan :—

(1) The *Vakatakas* rose to power in the 4th century and for 200 years governed the greater part of Central India. The Guptas sought its alliance in the 5th century. (2) The *Kadambas* established their power in the Northern districts of Mysore. (3) *The Gangas* governed the greater part of Mysore up to the 11th century. (4) The *Chalukyas* under Pulakesin I established a powerful dynasty in the Deccan. Pulakesin II the contemporary of Harsha was the greatest of the Chalukyas. (5) The *Rashtrakutas* overthrew the Chalukya power in the Deccan in the middle of the 8th Century. Govind III of this dynasty established his supremacy over the whole of Northern India. (6) The *Chalukyas* of Kalyani overthrew the Rastrakuta dynasty. (7) The *Yadavas* established their power at Devagir and (8) their kinsmen the *Hoysalas* conquered *Dvarasamudra* in Mysore. They were both destroyed by Malik Kafur, the General of Ala-ud-Din Khilji.

THE KINGDOMS OF THE SOUTH

Tamil States : south of Krishna and Tungbhadra.

The territory to the south of the rivers Krishna and Tungbhadra and extending to Cape Camorin formed the Tamil country. It comprised the three Tamil States *viz.*, the kingdoms of Pandya, Chera, and Chola. Although these states are mentioned in the edicts of Asoka, yet their history remains obscure till we come to the beginning of the *Christian Era*.

Their origin, a subject of controversy.

The Pallavas. After the fall of the Andhras in the 3rd century A.D. the Pallavas gradually established their supremacy in the far south Who these Pallavas were is not definitely known. Some historians hold that they were a Persian tribe. They base their argument on the superficial resemblance between the names 'Pallavas' and the 'Pahalavas.' Another view is that they were the descendants of the indigenous people of south India, and were connected with the *Kurumbas*. But Dr. Aiyangar holds that the Pallavas belonged to the Naga family. They were probably vassals of Satvahanas of the south. Dr. Aiyangar's view is the most accepted one.

Dr. Aiyangar's view.

Capital at Kanchi.

The capital of the Pallavas was Kanchi or Conjeeveram. The Pallavas were the hereditary enemies of the three Tamil States, and established their supremacy by levying blackmail. Their political history is a story of constant struggle with the Chalukyas in the north and the Pandyas in the south.

Simhavishnu

The first great ruler of this dynasty was Simhavishnu, who claimed to have defeated the Pandya, Chola and Chera kings as well as the ruler of Ceylon in the last quarter of the sixth century.

Mahindravarman 600—625.

His son and successor was Mahendravarmana I who ruled from 600 to 625 A.D. He was a great warrior and a patron of art and architecture. He constructed many rock-cut temples. He was defeated by Pulakesin II, the famous victor of Harsha.

Narsinhavarmana 625—645.

Mahendravarmana I was succeeded by Narsinhavarmana who ruled from 625 to 645 A.D. He was the ablest ruler among the Pallavas. He defeated and killed Pulakesin II and for a time broke the power of the Chalukyas. Thus he established the supremacy of the Pallavas not only in the far south but also in the Deccan. Yuan Chwang paid a visit to the Pallava capital during his reign. He has described the general prosperity of the people who were courageous and fond of learning.

Yuan-Chwang's visit.

The Pallava art is very interesting.

The Pallava Art. Narsinhavarmana established the city of *Mamallapuram*. The famous *rathas* or seven *pagodas* were made in his reign, by cutting out from a great rock boulder. The beautiful relief sculptures in the rocks were constructed at Kanchi. The Pallava school of art and sculpture is one of the most interesting Indian schools of art.

Towards the end of the 9th century the Pallavas suffered a severe defeat at the hands of the Cholas aided by the Pandyas.

The Pallava kings were Hindus. Some of them worshipped Shiva and some Vishnu. Mahindravarmana at first was a Jain but later became a Saivite.

Q. 89. Write a brief note on Chola administration and Chola art. *(P. U. 1935)*

Q. 90. Sketch the history of the Chola Dynasty.

The Cholas. The Chola country extended along the Coromondal coast from Nellore to Pudukottai. Thus, roughly it included Madras, part of Mysore and several other districts on the east.

The Pallava kings were Hindus.

The edicts of Asoka make a mention of the Cholas. But their early history is quite obscure. It is only after the fall of the Pallavas that the Cholas became the supreme power in the far south. One of the Chola kings, Aditya, inflicted a signal defeat on the Pallavas and broke their power.

Their rise after the Pallavas.

We learn from inscriptions the names of many distinguished Chola kings. Parantaka I, the son and successor of Aditya, was a very powerful king who ruled from 907 to 949 A. D. He was a great conqueror. He crushed the Pandyas and captured Madura, their capital. He also attacked Ceylon. He established the Chola supremacy throughout the Tamil land. After his death the Rashtrakutas inflicted a defeat on the Cholas.

Parantaka I: 907—949.

The next powerful king of the dynasty was Rajaraja the Great, who ruled from 985 to 1012 A.D. Under him the Cholas attained a position of unquestioned supremacy in Southern India. He conquered the Pandyas, the Cheras, Kalinga, Ceylon and Vengi. The splendid temple of Tanjore has immortalized his name. Rajaraja was succeeded by his son Rajendra who ruled from 1012 to 1035 A.D. Rajendra was perhaps the greatest of the Cholas. He conquered Pegu, the Andamans and the Nicobar islands. He also defeated the Pala king of Bengal and Behar and occupied the whole territory of Bengal, Orissa and southern Kosala. He took the

Rajaraja: 985—1012.

The temple of Tanjore.

Rajendra, the greatest Chola 1012—1035.

proud title of *Gangaikonda* and established a new town called *Gangaikonda-cholapuram*, He adorned this town by a palace, a splendid temple and a huge lake.

The death of Rajendra plunged the Cholas into constant struggle with the Chalukyas. It was towards the close of the thirteenth century that the Chola power came to an end.

A highly organized administration.

The Chola Administration. The inscriptions of the period throw much light on the Government of the Chola emperors. From these it appears that theirs was a highly systematized organized administration.

Administrative divisions: *Kurram*, *Nadu*, *Kottam*.

The lowest political unit of the state was the union of a number of villages. It was called *Kurram.* There was a Union Council which managed local affairs. It had great powers. Its working was supervised by government officers. Each union had its own treasury and had full control over the village lands. The Union Assembly appointed several committees to look after gardens, irrigation, justice etc. A number of these Kurrams or unions formed a district or *Nadu*, and a group of these Nadus or districts formed a division or *Kottam.* A province or Mandala consisted of a number of divisions or Kottams.

Taxation: Land revenue the most important tax.

The chief source of the state income was the tax on land which was usually one-sixth of the gross produce. The state also levied a host of other imposts, such as profession duties, duties on commerce, tolls, salt-tax, water cesses and fines. Much attention was paid to the collection of the land revenue. The village was assessed as a whole. In seasons of scarcity remissions of taxes were granted. Large sums were spent by the Government in making and maintaining roads and irrigation works.

Standing army and navy.

The Cholas maintained a standing army as well as a navy. Civil functionaries were paid either in cash or by assignments of revenue. Taxes were paid in gold or in kind.

The most remarkable feature of the Chola administration was, however, the self-government of villages which appears to have been general throughout south India. Each village was a self-governing unit and had its general assembly which annually elected the executive body of the village, known as "the great men of the village." Besides these there were several working committees for looking after the various branches of the administration. Taxes were collected in the name of the Village Assembly. Records were kept. Criminal justice was also administered by the Village Assembly.

Self-government in villages.

The Chola Art. The Pallavas had established a model for the art of south India. The Pallava art had a great tradition behind it. The Cholas continued it and developed it. The huge temples of Tanjore and Gangaikonda-Cholapuram are the best relics of the architectural art of this period. A single piece of stone, weighing about 80 tons, forms the top of the Tanjore Temple. It is a marvel of the engineering skill of the Indians.

The Cholas developed the Pallava art.

Chola temples.

Later on in the Chola Temple the artists took great pains in making beautiful *gopurams* or gate-ways to the temple's enclosure. The temple at *Chindambaram* stands as the best example of this type.

The sculpture of the period shows great artistic skill and recalls the best work of Java. It seems that the south Indian art travelled to Ceylon during this period.

Sculpture.

SUMMARY

The Cholas whose early history is obscure rose into power after the Pallavas and extended their sway over the territory now occupied by Madras and Mysore. Their most powerful Kings were Parantaka I, Rajaraja and Rajendra, the last being immortalized by the Tanjore temple. Their constant struggle with the Chalukayas brought the dynasty to an end in the 13th century.

Their administrative machinery was highly organized. The kingdom was divided into Mandals *i. e.*, provinces, Kottams *i.e.*, divisions, Nadus *i.e.*, districts, and Kurrams *i e.*, villages. Land revenue was the main source of taxation.

Roads and irrigation works were maintained with care. A standing army and a navy was maintained by them.

The self-government in villages was the remarkable feature of their administration. Each village had an assembly that elected the executive of the village.

The Cholas developed the Pallava art and the temple at Tanjore and Gangai-konda-Cholapuram are the best relics. The sculpture of the period recalls the best work of Java.

Madura, their capital, a seat of learning.

The Pandyas. The Pandya kingdom comprised the modern districts of Madura and Tinnevelly. It was divided into five principalities under five independent chiefs known as the five Pandyas.

Their capital was at Madura which was a great seat of learning as well. There was at Madura a literary academy or Sangam which produced a remarkable literature. The famous '*Mural*,' '*Epic of the Anklet*' and the Jewel Belt were produced here.

Their antiquity.

The most important town of the Pandyas was Korkai which is the cradle of the civilization of south India. It was also a great seaport, and traded with the west in pearls and shells.

A connected account of the Pandya history is very difficult. The Pandya kingdom is reputed to be the most ancient of the Tamil states. It traces its history far back into antiquity. But its regular history begins from the last quarter of the 2nd century A.D. The Pandya kings were engaged in constant warfare with the Pallavas. They also carried on frontier wars with Ceylon. The Pandya kingdom in the course of time was absorbed in the Vijayanagar Empire.

Marco Polo, a Venetian traveller, paid a visit to the Pandya kingdom in 13th century. Its towns, ports and trade made a favourable impression on his mind.

The Cheras.

The Cheras or Keralaputras. It included the modern Travancore State, Cochin and portions of Malabar. The Chera Kingdom is mentioned in Asoka's edicts. About the year 290 A.D. it was conquered by Rajaraja Chola. Little is known of its political history. The kingdom, confined in the little corner of the south-west of the Peninsula, exercised little influence on the history of the south. Its village-assemblies exercised extensive powers in the Chola territory. The kingdom was never affected by the Muslim conquest and continued to exist in happy obscurity.

CHAPTER XVI

HINDU SOCIETY AND CULTURE IN THE 11TH AND 12TH CENTURIES

The period between the death of Harsha and the advent of the Mohammadans is known as the early mediaeval period in Indian history. It includes roughly five centuries from 700 to 1200 A.D. Hindu culture reached its final stage during this period. It forms the background of the present day Hinduism. Early Mediæval India : 700—1200.

Some of the characteristic features of the period are the decay of Buddhism, the revival of Brahmanism and the growing conservatism of the society. Due to foreign invasions, and internal dissensions, the Indo-Aryan civilization in the north had undergone radical changes. But in the south it continued its glorious career.

L *Q. 91.* What do you know of the Hindu society and culture in 11th and 12th centuries?

HINDU SOCIETY AND CULTURE

Religion. (1) *Decline of Buddhism.* In the field of religion the most striking feature of this period is the decay of Buddhism in India. There were several factors which were responsible for the disappearance of Buddhism in the land of its birth. It would be interesting to mark that the decline had begun in the Gupta period. Later on, the Hun invaders destroyed the various Buddhist monasteries. Further, the dissensions in the Buddhist church hastened the decay of Buddhism. Besides the main divisions, Hinayana and Mahayana, Buddhism had been further sub-divided into 18 different sects. But the most potent factor responsible for the destruction of Buddhism was the new Brahmanical revival which took place under Kumarila Bhatta and Shankaracharya, both of whom flourished in the 8th and 9th centuries. Kumarila, the great exponent of the Mimansa school of philosophy, and Shankara, the apostle of Vedanta, were the sworn enemies of Buddhism and Jainism. They defeated

Causes of decline :

(*i*) Foreign incursions.

(*ii*) Internal dissensions.

(*iii*) Revival of Brahmanism.

the Buddhist and Jain monks in debates and discussions and thus restored the former vigour and prestige of Hinduism. So in this way foreign invasions, internal dissensions and the crusades of Kumaril and Shankara brought about the complete decay of Buddhism.

Confined to Rajputana Gujrat and the North-west of India.

(2) *Jainism.* Jainism, however, was patronized by the Chalukyas and the Rashtrakutas of the Deccan. There, too, Brahmanism supplanted it later on. To-day it is confined to Rajputana, Gujrat and the north-west of India. The reason why Buddhism completely disappeared from India and Jainism still lingers on is that Jainism has been more accommodating than Buddhism. The modern Jainism is a mere sect of Hinduism.

Shankara and Kumaril, the exponents of Vedanta philosophy.

(3) *Brahmanism.* Shankracharya laid the foundation of a new Brahmanism. Shankara taught the Vedanta system of Indian philosophy which is based upon the Upanishadas, Bhagwad Gita and the Vedanta Sutras. According to this philosophy everything is Brahman—all things have emanated from him, are a part of him, and will mingle in him, and have no separate existence. As this subtle philosophy is unintelligible to the masses, so they selected this god or that according to their tastes and worshipped him in images. Personal devotion to one God began to be considered the means of escape from the bondage of life. Thus people gave up worshipping many gods and began to worship one particular deity. This led to the rise of many sects, Vaishnavism, Saivism and others.

Vaishnavism.

(4) *Vaishnavism.* The most popular cult from 10th to 12th centuries was the cult of Vishnu. Rama and Krishna were considered incarnations of Vishnu. The followers of this cult of Vishnu began to worship Rama or Krishna. It was through this cult that a monotheistic movement of personal faith in God was developed. Ramanuja was the greatest exponent of Vaishnavism. It is interesting to observe that in this case, too, the inspiration came from the south. A philosopher of the south produced a

marvellous influence on the thought of the north. This proves the fundamental unity of Hindu India in spite of the political isolation of the parts. Many more philosophers arose, as Madhavacharya and Ramananda.

(5) *Saivism.* The worship of Siva seems to have been universal in the long period after the Brahmanical revival. Many monarchs and writers were Saivites. Saivism was the cult of the Brahmana ascetic and had a pessimistic outlook on life. It existed even before the 7th century. Shankaracharya was a great exponent of this sect. Temples dedicated to this god arose all over India. During this period Saivism made extensive conquests in the Indian colonies. Saivism had many sects like *Pasupatas, the Kapalas, the Lingayets.* Some of these sects followed very revolting practices.

Saivism.

Shankaracharya, the great exponent of Saivism.

Society. The Hindu society during this period presents a sad picture. Hinduism had developed a spirit of narrow exclusiveness and had lost its assimilative powers. The position of women in society had become very low. Early marriage was common. Inter-caste marriages were discouraged. Widow remarriage was not common. Women were completely dependent on men. The system of *Sati* was getting popular.

Narrow exclusiveness and loss of assimilative powers.

Sati.

Reviewing this period R. C. Datta remarks that, "the people were kept in ignorance, fed with unwholesome superstition and beguiled with gorgeous and never-ending festivals." The most remarkable features of the social order were the growing number of sub-castes with no identity of interests and the increasing dominance of the Brahmans. Out of the four original castes *viz.*, the Brahmans, the Kshatriyas, the Vaisyas and the Sudras, countless new sub-castes arose. Among all, the Brahmans took precedence and they claimed to be the custodians of all spiritual knowledge. The Brahmans even claimed the monopoly of all knowledge. The consequence was that great ignorance prevailed among the people.

Sub-castes.

The dominance of the Brahmans.

The rigid caste system narrowed the social and political vision of the people and prevented the growth of feelings of fellowship.

The dis-integration of society.

Thus the forces working in the different spheres of national life, political, social and religious, were all working for the disintegration of the Hindu society. *The narrow outlook engendered by the caste system, the dominance of the Brahmans, the growth of so many religious sects and the rise of petty states were the greatest stumbling blocks in the growth of nationalism.* The outcome was national disaster. When the Mohammadans invaded India, the Hindus could not offer any national opposition and thus were shipwrecked before the storm of Mohammadan invasions.

A glorious outburst of literary activity.

Literature. The period under review was marked by a great literary activity. The kings were great lovers of art and learning. Some of the kings themselves were famous scholars, for instance, Munja and Bhoja of Dhara. Their courts contained many scholars, for instance, Padmagupta, Dhananjaya, Dhanika, and Halayudha. Magha lived in the 8th or 9th century and was the author of the *Sisupalaavdha.* Hemchandra, the famous, Jain scholar, also flourished in the 11th and 12th centuries. Sri Harsha, the author of Naishadha-charita, was patronized by Jai Chand of Kanauj. Bhavabhuti, the court poet of king Yasovarmana of Kanauj, was one of the greatest Sanskrit dramatists. He wrote Mahaviracharita, Uttararama-charita and Malati-madhava. Many works in prose were also written during this period. Bana wrote *Kadambari* and *Harsha-charita.* We had Subandhu, the author of *Vasavadatta.* Dandin was the author of another prose romance, *Dasakumar-charita.* We had some historical works such as *Rama-charita* by Sandhyakaranandin, *Vikramanka-charita* by Bilhana and *Rajatarangni* by Kalhan. In addition to these prose-romances and dramas there were books on law, politics, music, grammar and philosophy. Vernacular literature also developed

during this period. *Prithviraja-Raso* by Chandra Bardai is an example of Vernacular literature.

Art. We cannot fully appreciate the achievements of the artist in the north in this period as most of the monuments were destroyed during the Muslim invasions. Many suplendid monuments, however, escaped the Muslim hand of destruction and give us an idea of the artistic achievements of this period. Architectural activity of the period expressed itself in the construction of temples. There are fine temples in Kashmir, Puri, Bhuvaneshvara and Khajuraho in Bundelkhand. Mount Abu has some beautiful Jain shrines. One of the most beautiful temples is a red sandstone temple dedicated to Siva at Udaypur in the Gwalior state. All these temples are a living testimony to the artistic skill of the people of the north. Al-Utbi who came to India with Mahmud has given an account of the splendour of these temples. Al-Beruni writes, 'Our people, when they see them, wonder at them and are unable to describe them, much less to construct anything like them.

Effects of Muslim invasions.

Temples: the opinion of Muslim visitors.

The Chandel king, Kirtivarmana, constucted two very big lakes near Mahoba. These are a triumph of the engineering skill of the Indians.

Lakes.

As the Mohammadan invaders did not penetrate into the Deccan, its artistic record, therefore, is more complete. We have already described some of the artistic monuments of the south which have won the admiration of the artists. The beautiful rock-cut temples of Kailash at Ellora, the temple at Tanjore, the seven pagodas at Mamallapura, the shrines at Vatapi and the rich sculptures that adorn most of these magnificent buildings, speak of the artistic genius of South India in the early mediaeval age. The bronze sculptures of the south are another instance of the artistic skill of the people. The foreign travellers who visited India during this period were highly impressed by these artistic monuments.

The artistic record of the South is more complete.

Temples and sculpture.

SUMMARY

Religion. One of the striking features of this period was decay of Buddhism that was due to foreign incursions, internal dissensions and revival of Brahmanism under Kumarila Bhatta and Shankaracharya. Jainism being more accommodating than Buddhism was patronized by Chalukyas and Rashtrakutas. Shankar and Kumarila, the exponents of Vedantic system of philosophy founded the new-Brahmanism. The cult of Vishnu that considered Rama and Krishna as the incarnation of Vishnu was popular from 10th to 11th conturies, Ramanuja was its greatest exponent. Saivism was quite popular too.

Society. Narrow exclusiveness and loss of assimilative powers marked Hinduism. Early marriages and the system of Sati were common, Another feature of society was the growth of sub-castes and the dominance of the Brahmans. All the forces were working for the disintegration of the Hindu society,

Art and Literature. The period was marked by a glorious outburst of literary and artistic activity. The kings themselves were great scholars and were patrons of learned men. The artistic achievements of this period have won the admiration of the foreign visitors.

PART II

MEDIAEVAL INDIA

INTRODUCTION

TURKS AND AFGHANS

Features of Muslim Rule in India. The Mohammadan conquest of India tells a different tale. The history of the Mohammadan rule in India is more a chronicle of kings, courts and conquests than of an organic or a national growth. It is the kings and their doings that fill page after page of Mohammadan history ; the people do not very much matter. They are given a secondary place. Thus the true perspective of history is lost, since history to be true must deal with the life and thought of the people.

(*i*) A story of kings, courts and conquests.

Another characteristic of Muslim rule in India is that the early dynasties were short-lived. Their career closely follows the analysis of Gibbon who sums up the history of all Asiatic dynasties as one unceasing round of valour, greatness, discord, degeneracy and decay. Dynasty after dynasty tumbled down after ruling for a very short period.

(*ii*) Short-lived dynasties.

Further the Mohammadans were the first invaders of India who were not absorbed into the Hindu fold. So many invaders had come into India before them, but all had lost themselves in the ocean of the Hindu community. The Mohammadans ever remained a separate community in India. This gave rise to a crop of problems which still remain unsolved.

(*iii*) Not absorbed by Hinduism

The contact between Islam and Hinduism was not without its beneficial effects. It gave a stimulus to the life and thought of the Indian people and led to the rise of the Bhakti cult. It gave India a new type of architecture called the Indo-Saracenic whose architectural remains have won the admiration of the whole world. And last but not least, it resulted in an unprecedented outburst of the Indian vernacular literature.

(*iv*) Fruits of Hindu-Muslim contact.

Period of the Delhi Sultanate. This second part of the book deals with the history of India under Mohammadan rule from the time of the earliest invasions of the Muslims to the overthrow of the Lodhi Dynasty on the field of Panipat. Mr. Edward Thomas has described this period as that of the ' Pathan kings ' of Delhi. This description is not accurate as the five dynasties which occupied the throne of Delhi during this period from 1207 to 1526 were either Turkish or Afghan but probably not Pathan. For this reason, *Edward Thomas's*

1207-1526 ; 5 dynasties, 34 Kings.

description has been rejected and the period is known as that of the Sultanate of Delhi. From 1206 to 1526, 34 kings ruled at Delhi. They belonged to five successive dynasties (1) Slave Dynasty (all Turks) ; (2) Khilji Dynasty (probably Turks in origin but Afghans in association and character) ; (3) The Tughlak Dynasty (Qurana Turks) ; (4) The Sayyad Dynasty ; (5) The Lodhi Dynasty (Afghans).

Indigenous chronicles.

Sources of Indo-Mohammadan History. With the advent of the Mohammadans everything in Indian history becomes precise and clear. We are not confronted with any more obscure centuries such as ancient Indian history presents to us. The reason for this is that the material for the history of the period is abundant and regular. In the first place there exist several chronicles of the time written by Muslim historians. They are the results of the enlightened patronage of Muslim kings who very often maintained historians at their court. They are mainly written in Arabic, Persian, and Turkish. A historian who has to study this period naturally turns first to these history books.

These indigenous histories have one drawback. They are all characterized by exaggeration, It is not always possible for the student to detach pure history from mere verbosity, prejudices and colourful description. Fortunately, most of them have been translated into English or other European languages. These translations have attempted to present the facts in a truer perspective. They, combined with the indigenous chronicles, form the main source for the history of the period. In other words, they are the secondary source while the chronicles form the original literary source for the period. We have accounts of every period by native writers.

Translations.

(1) *The Arab conquest of Sind.* Original sources :— Tarikh-us-Sind by Mr. Mohammad Masum ; Firishta's Mohammad Qasim. Secondary Sources ;—Elliot and Dowson, the history of India as told by its own historians.

(2) *The Ghaznavids.* Original Sources :—Tarikh-i-Yamini by Al-Utbi ; Taj-ul-Massir by Hasan-un-Nizami ; 'Unsuri' Divan. Secondary Sources ;—Lanepool's Mediaeval India under Mohammadan Rule ; V.A. Smith's The Oxford History of India ; Dr. Ishwari Parshad's Mediaeval India : Edward Thomas' The Chronicles of the Pathan kings of Delhi.

(3) *The Ghors.* In addition to the works mentioned in (2), we have Tabaqat-i-Nasiri by Mihaj-ud-Din ; Tabaqat-i-Akbari by Nizam-ud-Din Ahmad.

(4) *The Slaves,* Riyaz-us-Salatin by Ghulam Hussain Salin ; poems of Amir Khusru.

(5) *The Khilji Dynasty.* The same as for (4) ; Firishta's Tarikh-i-Alahi.

(6) *The Tughlaks.* Zia-ud-Din Barani's Tarikh-i-Feroz Shahi ; Ibn Batuta's Gharaib-ul-Amsar ; Shams-i-Siraj Afif's Tarikh-i-Feroz Shahi : Zafar Nama by Sharaf-ud-Din.

(7) Malfuzat-i-Timuri by Timur.

The information furnished by these chronicles is supplemented by inscriptions, coins and monuments of art. But these are not so important for this period as for the ancient period of Indian history. Besides, there exist a large number of state papers which are very valuable to the historian.

Q. 92. **Describe, in brief outline, the political map of India on the eve of Muslim invasions from the north-western quarters, and bring out the weakness of the Hindu attempts to oppose their Muslim conquerors.** (*P. U. 1937*)

Political disunity.

India on the eve of the Muslim Conquest. The period of Indian history which begins after the death of Harsha in 647 A.D is marked by political confusion and disintegration. Out of the fragments of Harsha's empire several principalities came into existence which were not knit together by any principle of unity or cohesion. State fought against state for leadership and there was no paramount power which could effectively hold them in check and control the forces of disruption. Kanauj, for long, occupied the position of a premier state, but even her pre-eminence was not universally acknowledged. India became, like Germany in 16th century, a bundle of states which were to all intents and purposes independent.

Period of Rajput ascendancy: Seven divisions of the North :—

It was during this confusion that the Rajputs issued forth from their wild country in the west and the south, pushed themselves into the political forefront, swept away the old effete empire, and replaced it by a large number of smaller kingdoms. For about four centuries, from 800 to 1206, nearly every kingdom in India was governed by a Rajput family and this period is consequently known in the history of the country as the period of Rajput ascendancy.

(*i*) Gujrat and Kathiawar. (*ii*) Rajputana, Sind and the Punjab.

Over the whole of Northern India the word 'Rajput' was writ large. Beginning from the west, Gujrat and Kathiawar were held by the Solankis or Chalukyas, with their capital at Patan or Anhilwara, Rajputana, Sind and the Punjab were ruled by petty Rajput kings or chiefs, the best known among them being the Chauhans with their capital at

Ajmer, and the Tomaras who occupied the districts of Hissar and Delhi, where their chief Anangpal founded and built a fort, Lalkot. In Central India the most powerful Rajput State was that of Malwa which rose to great renown under its king Bhoja during the last half of 9th century. The two chief towns of this kingdom were Dhar and Ujjain. The Northern Indian group of States comprised, among others, the two powerful kingdoms of Kanauj and Bundelkhand. Kanauj remained first under the Tomaras and then passed under the Gaharwars. Close to the kingdom of Kanauj was that of Jejakbukati (Bundelkhand) comprising Mahoba and Kalanjar which was ruled by the Chandela Rajputs. Between the rulers of these neighbouring kingdoms there existed a fierce rivalry for supremacy which, among others, was one of the reasons for no effective resistance, being offered to the invasions of Mahmud of Ghazni who captured and looted Kanauj in A.D. 1017.

(iv) Kanauj and Bundelkhand.

(v) Kashmir, Nepal and Assam.

The Himalayan states protected by their mountain barriers formed a political divison by themselves. They comprised the three important states of Kashmir, Nepal and Assam.

(vi) Bengal and Bihar.

In the east lay the kingdom of Bengal which was split up into two kingdoms, namely, those of Bihar and Bengal. The Bihar kingdom was ruled by the Palas with their capital at Munghir, whereas the Bengal portion was governed by the Sena line of kings.

(vii) Orissa.

The seventh important political division of the North was the kingdom of Orissa with its capital at Bhuvaneshwar which was founded by Yayati Kesri towards the close of the 5th century. The members of the Kesri or Lion Dynasty continued to rule here till the 11th century when they were supplanted by a branch of the Gangavansh or Gangetic line of rulers.

Chedi.

West of Orissa and south of the Jejakbukati kingdom lay the kingdom of Chedi, corresponding roughly to modern Berar.

The Deccan and Far South.

In the Deccan, too, the Rajputs were supreme. The Western Chalukyas ruled at Kalyani, while the Eastern Chalukyas held sway in the centre. Besides them there were the Hoysalas of Dvarasamudra, the Yadavas of Deogiri, and the Pandyas, Cholas and Cheras farther south.

For the weakness of the Hindu attempts to oppose the Muslim invaders, *look up Q. 104.*

SUMMARY

The early mediæval period was marked by political disunity. India was a bundle of independent states which were warring with one another. It was the period of Rajput ascendancy as every kingdom was governed by a Rajput family. *So India presented a picture of political disintegration on the eve of Muslim conquest.*

CHAPTER XVII

THE RISE AND SPREAD OF ISLAM

Arabia, the cradleland of Islam. Arabia is a desert country, and deserts and mountains breed strong people who love their freedom above everything. It has few rivers and is girt round by three seas, the Indian Ocean, the Persian Gulf and the red sea. It was not a rich country that could tempt the foreigner. It had just two little towns—Mecca and Yethrib, Its population is very thin and is scattered over sandy deserts. The people of the country were largely, Bedouins—the "dwellers of the desert." Their life was nomadic and they were always on the move from one pasture to another. These people of the desert were very proud and sensitive and had a strong inclination for fighting and plunder. Before Islam woke them up and filled them with self-confidence and energy there was no settled government among them.

Though the Arabs believed in one Supreme God, Allah, yet they were idol-worshippers, and their most sacred shrine Kaaba contained about 360 idols. They worshipped evil spirits that, they thought, lived in trees, stones, etc. Above all, they worshipped a huge black stone that is still lying at Kaaba. Besides these idol worshippers, there lived followers of other faiths—the Jews and Christians. Mecca was their famous place of pilgrimage.

Q. 93. Write a short note on the life and teachings of Mohammad, the Prophet of Islam.

LIFE OF MOHAMMAD (570 to 632 A.D.)

A scion of the Koreish tribe.

His early life. Mohammad was born at Mecca in 570 A.D. His father, Abdullah, belonged to the Koreish tribe which was held in great reverence as it once was the guardian of Mecca. He was brought up in poverty; he could not be educated as he was required to work for his living. Accordingly he became a shepherd boy. It is a strange coincidence that most of the prophets of the world had to realize the truth, while tending cattle as shepherd boys. It was at this age that he acquired from nature that meditative turn of mind which can seldom be created in a class room made of bricks and mortar.

A shepherd boy.

As he grew up, he travelled across the deserts and came in contact with Christians and Jews. At the age of 25 he married a rich widow, Khadija, who was his employer. This marriage freed him from poverty, and afforded him greater leisure to think on spiritual topics.

His travels.

Marriage with Khadija.

He would take refuge in solitude where he thought over the problems of life and existence. It is said that in solitude he heard the voices of spirits and saw strange scenes. It seems that he was undergoing an intense spiritual awakening. It was during this period of his life that the main principles of Islam were thought out by him.

Spiritual awakening.

In 610 A.D., at the age of 40, he resolved to go out to teach to the people what he had realized. His teachings had already been accepted by his wife and his cousin, Ali. At first there was a loud outcry against him but later on the simplicity of his message attracted them towards him. He taught that a man could have direct communion with God, his creator, without any self-seeking intermediaries. He condemned the idols and the false gods which the Arabs worshipped, and enjoined devotion to only one God. He did not evolve any meaningless ritual.

Mohammad the preacher.

Hijrat. His message had already travelled to Medina where at this time great disorder prevailed. Some of his followers at Medina invited him to come there and rule in the name of God. He accepted the invitation and went there. This flight from Mecca for Medina marks the beginning of the Mohammadan era called Hijrat in Arabic which roughly corresponds to July 622 A D.

Departure for Medina : 622.

Mohammad as a Prophet. He was cordially received at Medina. His followers chose him as their chief magistrate. It was now that he planned big expeditions and campaigns against his hostile neighbours. He gathered a huge army and often marched out to chastize them. His trumpet-call brought round him thousands of followers who were converted to his faith, now called Islam. Thus he

Warlike expeditions and conversions.

converted people not by gentle persuasion, but at the point of the bayonet. He welded the scattered Arabs into a virile nation. These Arabs were knit together by their faith that "there is no God but God and Mohammad is His prophet."

Organization of his religion.

Though busy in such warlike activities, Mohammad systematized his religion. He organized his followers into a sort of fraternity or brotherhood. He recognized absolute equality among them. These ideas of equality and fraternity are the most striking features of the Mohammadan society.

Death of Mohammad: 632 A.D.

It was mid-summer in the year 632 A.D., that the prophet Mohammad passed away. 'He had succeeded in making a nation out of the many warring tribes of Arabia and in firing them with enthusiasm for a cause.' His body was buried at Medina which has become a place of pilgrimage for the Mohammadans. Just a year after his death the whole of Arabia accepted Islam.

The Koran.

The Teachings of Mohammad. The Koran is the Bible of the Mohammadans and contains the speeches, prayers and the message of Mohammad. It was not written by Mohammad. He dictated his message to his followers who wrote it down on leaves of palm trees and skins of animals. It was compiled into a book after his death.

(*i*) Belief in one God.

The most striking feature of Islam is belief in God, Allah and his prophet Mohammad. The prophet preached absolute equality among men. There is no question of high and low in Islam. Further he taught the idea of the universal brotherhood. He prescribed set prayers for all his followers. He further asked the people to maintain prefect peace and amity among themselves. He added a missionary spirit to Islam which became a great dynamic force. He asked his followers to deliver his message to all the world. A heavenly bliss was promised to all the followers who joined the missionary propaganda.

(*ii*) Idea of universal brotherhood.

(*iii*) No ritual or abstractions.

Thus we see that Mohammad's teachings were singularly free from meaningless ritual and narrow

exclusiveness of a class. There was not much of abstruse philosophy about them. They were simple and brief, characterised by the ideas of belief in one God and absolute equality among men. Thus they made a fervent appeal to the masses.

The Arab enthusiasm and the creation of an empire.

The Spread of Islam. The Arabs who had been knit together into a fraternity and were infused with a new life by the new faith were eager to spread the Law of their Prophet. They soon embarked upon a career of conquest which is one of the most spectacular events in the history of the world. They conquered the whole of Arabia, poured into Syria and Palestine, subjugated Mesopotamia and Persia, overran Egypt and even penetrated into Spain and the heart of Europe. Their empire extended from the Atlantic to the Indus and from the Caspian to the cataracts of the Nile, and included Spain, Portugal, some of the most fertile regions of southern France, the whole of the northern coast of Africa, upper and lower Egypt, their own native Arabia, Syria, Mesopotamia, Armenia, Persia, Afghanistan, Baluchistan and Transoxiana.

Lack of administrative organization :—a fatal handicap.

This was a magnificent empire, but it suffered from one great drawback. The prophet had not created any administrative machinery for the governance of the territory and the people under him. So his followers could not develop a political theory or the art of Government. The consequence was that the empire that their triumphant arms founded could have no element of permanence in it. It showed signs of disintegration from the very start, and within a short time it began to crumble down.

SUMMARY

Mohammad, who was born in Mecca in 570 A.D., was brought up in poverty and received no education. At 25 he married a rich widow Khadija and this freed him from poverty and afforded him great leisure to think on spiritual topics. In 610 A.D., he started teaching his new religion and when he preached against the idols of Mecca, there was a loud outcry against him. He taught that there was one God and that he was the prophet of God. Ultimately he was driven out of Mecca and the year of his flight, 622 A.D.,

marks the commencement of the Muslim era. In Medina, he received a cordial welcome. From this place he planned big expeditions and campaigns to bring his hostile neighbours under the banner of Islam. He welded the scattered Arabs into a virile nation. After his death in 632 A.D. the whole of Arabia accepted Islam.

His teachings are contained in the holy book of the Mohammadans, the Koran. The cardinal doctrine of Islam is belief in one God and his prophet, Mohammad. He recognized absolute equality among his followers. He added a missionary spirit to Islam that became a dynamic force. Islam is free from meaningless ritual.

The Arabs embarked on a career of conquest to spread Islam.

CHAPTER XVIII

THE ARAB INVASION OF SIND (712 A.D.)

Q. 94. **Describe the conquest of Sind by the Arabs. How did the Arabs carry on the internal anministration of the country?**
(*P. U. 1939*)

Q. 95. **Describe the conquest of Sind by Mohammad bin Qasim, and say why the Arabs failed to extend their dominions into the adjacent provinces (*P. U. 1934*)**

THE ARAB INVASION OF SIND (712 A.D.)

India and the Arabs. The first contacts between the Arabs and the Indians were commercial. In very early times the Arabs visited India in their trading vessels and were deeply impressed by her wealth and high culture.

Early contact between India and the Arabs.

The Arabs made the first plundering raid at Tana (near Bombay) in 636-637 A.D., during the reign of Caliph Omar, but did not achieve much. The Caliph discouraged such plundering expeditions. The first invasion, however, was made by Abdulla in 643 A.D., who marched triumphantly up to Mekran, the ancient Gedrosia. His further advance was checked by Dahir, the ruler of Sind.

Raid at Tana : 636 637.

Abdulla's invasion 643

The Arab Invasion of Sind (712 A.D.) In the reign of Caliph Walid the king of Ceylon sent eight ships full of precious gifts for the Khalifa and for Hajjaj, the Governor of Basra. These ships were attacked and plundered by the pirates of Debal (modern Karachi) in Sind. Hajjaj on behalf of the Caliph's Government demanded reparation from Dahir. The latter replied that the port where the incident had happened was not within his territory and so he was powerless to punish the pirates. Hajjaj thereupon obtained the sanction of Walid to

Causes of the Arab invasion :— (*i*) Plunder of ships bound for the Caliph.

send an expedition into Sind to chastise the pirates of Debal, and despatched Ubaidullah in 710 A.D. against Debal. This punitive expedition met with disaster.

(*ii*) Imperialism of Hajjaj.

The failure of the expedition deeply affected Hajjaj who vowed to wreak vengeance upon the Sindhis. Besides, Hajjaj was an imperialist who desired to extend Muslim imperialism towards India as well. It is believed that some refugees from the territory of Hajjaj, had taken shelter in Sind, and Raja Dahir had refused to hand them over to Hajjaj. Moreover an important section of the population of Sind were Buddhists and had grievances against the Brahman king Dahir, and thus invited the foreigners. Hajjaj fitted out another expedition which was better organized than the previous one and entrusted its command to a young and dashing warrior, Mohammad-bin-Qasim. It may be noted here that the Caliph gave a reluctant consent to this expedition.

Mohammad's memorable expedition to Sind.

The Career of Mohammad-bin-Qasim. "The story of Mohammad-bin-Qasim's invasion of Sind is one of the romances of history. His blooming youth, his dash and heroism and his tragic fall have invested his career with the halo of martyrdom."* At the head of a well-equipped army consisting of 6,000 picked Syrian warriors, a camel corps of equal strength and a baggage train of 3,000 camels, Mohammad started on his Indian expedition. He marched through Mekran where he was joined by his Governor, Mohammad Harun. His army was further reinforced by a large number of discontented Jats and Meds who were groaning under the oppression of the Hindu Rajas.

Several Jats joined him.

Conquest of Debal : 711.

Mohammad reached Debal in the autumn of 711 A.D. and here he received large reinforcements of men, arms and warlike machines. His artillery which had been sent by sea joined him now. With these he besieged the town which was strongly fortified and

* Dr. Ishwari Prasad : *Muslim Rule in India*.

contained a large temple. A red flag—the citadel of the city—waved over it. The Mohammadans pulled down the flag. A hard fight followed in which the Hindus were routed. The Mohammadans plundered the city for three days. The Governor of the town fled without offering any opposition. Mohammad established a Muslim quarter there, built a mosque and placed a garrison of 4,000 men in the town.

Conquest of Nirun.

Having conquered Debal Mohammad advanced to Nirun which bought its liberty by furnishing supplies.

And of Rawar:

Now he prepared himself for the battle with King Dahir who had entrenched himself at Rawar. Crossing the Indus river, he fell upon Rawar. Dahir had a very powerful army which contained several war elephants also. A furious battle ensued. Dahir's howdah was struck by a naptha arrow which caught fire. At this inopportune moment Dahir's elephant rushed into water to quench his thirst, and when he retreated, he was surrounded on all sides by the Arabs and was slain. Ranibai, Dahir's wife, and her son heroically defended the fortress of Rawar. But the odds were against the Hindus. The men of Rawar died fighting while the ladies hurled themselves into a big bon-fire. Mohammad occupied the fortress and put 6,000 men to the sword. He seized all the wealth and treasure of Dahir.

Defeat of Dahir.

Conquest of Brahmanabad.

Flushed with success he marched on to Brahmanabad which readily submitted. The victory of Brahmanabad was followed by the conquest of Multan, the chief city of the Upper Indus. Now a march into the interior of the country was quite easy. Accordingly Mohammad sent Abu Hakim to Kanauj. But before he could undertake another expedition he received orders from the Khalifa which ended his triumphant career.

Legend of his tragic end : the story of the Hindu princesses.

The death of Mohammad-bin-Qasim. The death of Mohammad was very sudden and tragic. It is said that when the daughters of Dahir, Parmal Devi and Surya Devi, were presented to the Khalifa

to be introduced into his harem, the shrewd girls tried to save their honour by inventing a story. They told the Khalifa that they were unworthy of his favour as Mohammad had dishonoured both of them before sending them on to his master. The Khalifa flew into rage and at once sent orders that Mohammad-bin-Qasim should be sewn in the raw hide of an ox and be despatched to the capital. The order was at once obeyed and Mohammad caused himself to be sewn up in the hide, enclosed in a box and sent to Damascus. The box was opened in the presence of the daughters of Dahir who chuckled on seeing the corpse of their enemy. They confessed now that their accusation was false for Mohammad had respected their honour. They told the Khalifa that they had played this trick to avenge the death of their father. This struck remorse in the heart of Khalifa who condemned the sisters to a horrible death. The princesses were tied to the tails of horses and were dragged, till they died.

The story appears to be a pure invention.

The romantic story of the death of Mohammad seems to be without any authentic foundation. According to the account of *Futuhu-i-Buldan*, Mohammad was seized and put in chains and tortured to death. This account seems more probable. In whatever way he might have died, his fall meant the end of the first Muslim occupation of Sind.

Natives employed in the administration.

Internal Administration. The conquest of Sind and Multan placed a vast territory in the hands of the Arabs who were not skilled in the art of government. *Out of necessity, therefore, they left the administration in the hands of the natives.* The daily life of the people and their local institutions remained undisturbed. Land revenue was the most important source of income. It could be paid in cash or kind and was about two-fifth of the annual produce. A poll-tax was also levied.

Religious toleration.

The Arabs were full of enthusiasm for their faith and yet they were not fanatics as were the Turks who came later on. They were a tolerant people and

gave fullest liberty of conscience to the Hindus. The Hindu shrines were not desecrated. The Brahmans were protected and employed in the administration. The Government officers were expected to be honest in their dealings with the people.

Honesty of the officials.

Mohammad felt very much interested in the Indian civilization. He despatched to Arabia manuscripts on medicine, philosophy and astronomy. Some Indian physicians were also sent to Arabia.

Causes of the failure of the Arabs to set up a permanent kingdom here.

Why the Arabs failed to extend their dominion. (1) The Arab conquest of India was begun from a wrong direction. Sind was a barren province surrounded by the sea and sand. The huge desert of Rajputana was a great barrier in the way of further expansion into the interior. Moreover, the occupation of such an unproductive place could not prove lucrative.

(2) The Arabs were unacquainted with the art of government. They knew how to conquer a place but did not know how to govern it.

(3) The distance between Arabia and Sind was very great. It was very difficult in those days to govern a place from such a great distance.

(4) India was parcelled out into many kingdoms. A victory in a battle did not make the victor master of the whole country. It only gave him control over a small piece of territory.

(5) The northern parts of the country were under the sway of the Rajputs who were very brave warriors. The Imperial forces of Lalitaditya of Kashmir checked the progress of the Arabs. "The Gurjars stood as bulwarks of Indian defence against the vain-guards of Islam." The Arabs sent a number of expeditions to conquer the Northern India, but it was successfully defended by the Chalukyas and Naga Bhatta, a Pratihara Chief.

(6) The Arab occupation depended mainly on force. As soon as that grew weak, the Arabs were overthrown.

(7) After the death of Mohammad, the Khalifas at home neglected the Arab garrison in India. The Arabs were steadily absorbed into the Indian population.

SUMMARY

Early contacts between the Arabs and the Indians were commercial. The Arabs made a plundering raid in 637 A.D. but failed to achieve much. In 710 A.D. an expedition was sent by Hajjaj to punish the pirates of Debal (modern Karachi), who had plundered some ships bound for the Caliph but this expedition too met with disaster. Hajjaj wanted to wreak vengeance on the Sindhis and sent in 711 A.D. another expedition under the command of Mohammad-bin-Qasim who easily conquered *Debal* and *Nirun*. His further advance was opposed by Dahir who was defeated at *Rawar*. After this, he conquered *Brahmanabad* and *Multan*. His career did not last long for he was seized and slain. According to another account he was sewn in a hide by the orders of the Khalifa who resented the dishonourable treatment of the daughters of Dahir.

The Arabs were not skilled in the art of government and so left the administration of the conquered territory in the hands of the natives. The Arabs were a tolerant people and gave full religious freedom to the Hindus. The death of Mohammad-bin-Qasim meant the end of the first Muslim occupation of Sind. The Arabs failed to set up a permanent kingdom in India as they had entered India from the wrong gate.

Q. 96. **Give an estimate of the effects of the civilization of the Hindus on that of the Arabs as a result of the occupation of Sind by the latter in the 8th century.** (*P. U. 1936*)

EFFECTS OF THE ARAB OCCUPATION OF SIND

No political importance.

The nature of the Arab conquest. The Arab occupation of Sind was an insignificant event in the history of India and Islam. "*It was an episode in the history of India and Islam, a triumph without results.*"* Sind was isolated from the rest of India. The Muslim occupation of Sind, therefore, produced little influence on the life and thought of the Indians. Moreover Mohammad's stay in India was very brief and the Khalifas after his death ignored the Indian province. When the Arabs had gone only a few ruined buildings and a few Arabian names remained behind as a trace of their conquest. Sir Wolseley Haig has nicely put it, "The tide of Islam having over-flowed

No effect on Indian life and thought.

---

* Lanepoole : *Mediæval India.*

Sind and the Lower Punjab, ebbed, leaving some jetsam on the strand."* So it remained a mere raid.

It exposed the weakness of India.

It, however, has a limited political importance. It exposed to the Muslim gaze the political and military weakness of India. It paved the way for other invaders.

Superiority of the Hindu civilization.

Its cultural effects. Though the Arab conquest had no important political effect, yet it had far-reaching effects on Muslim culture. The Arabs were astonished at the superiority of the Hindu civilization. "The sublimity of Hindu philosophic ideas and the richness and versatility of Hindu intellect were a strange revelation to them. The cardinal doctrine of Muslim theology, that there is one God, was already known to the Hindu saints and philosophers, and they found that in the nobler arts, which enhanced the dignity of man, the Hindus far excelled them."

Influence on Islam.

This rich and living culture with which the Arabs came into contact influenced their life and thought in several directions. "The Muslim historians are apt to forget or minimize the debt which the Saracenic civilization owed to Indo-Aryan culture. A great many of the elements of the Arabian culture, which afterwards had such a marvellous effect upon European civilization, were borrowed from India."

Music and medicine.

The Indian musicians, masons, and painters were as much admired by the Arabs as the philosophers and the men of learning. Tabari writes that Khalifa Harun once sent for an Indian physician to cure him of an obstinate and painful disease. The physician succeeded in restoring the patient to health and was allowed to return to India in safety.

The art of administration.

The Arabs learnt from the Hindus the art of administration. They employed Brahmans in large numbers and almost every department was manned by the Hindu with his traditional administrative skill.

Science and philosophy.

India then, stood on a very high intellectual level, and the Arab scholars sat at the feet of Buddhist Monks and Brahman scholars to learn Philosophy,

* Cambridge : *History of India.*

Astronomy, Mathematics, Medicine, Chemistry and other subjects of study. The court at Baghdad patronized Indian scholars. During the times of Caliph Mansur (753-774 A.D.) several Arab scholars returned from India to Baghdad and took with them two books written by Brahmagupta, *Khanda-Khadyaka* and the *Brahma Siddhanta*. With the assistance of Indian scholars these works were translated into Arabic. The Arabs learnt the fundamental elements of Astronomy from these two books.

Several books were translated into Arabic.

The Caliph patronized Hindu learning.

During the Khilafat of Harun the ministerial family of Barmaks extended their patronage to Hindu Learning. Though the Barmaks had been converted to Islam they never felt enthusiastic about it, and prompted by their Hindu inclinations, they sent scholars to India to study medicine, astronomy and other sciences. Hindu scholars were invited to Baghdad by them. Those who were efficient in medicine were appointed as chief physicians in their hospitals. Others were entrusted with the work of translating Sanskrit works into Arabic,

Muslims secularised what they learnt from India.

But it must be admitted that the Muslims soon secularized the learning they had borrowed from India and presented it to the European world in a new garb which was perhaps more acceptable to the European mind.

When the Caliphs of Baghdad became weak, the Arab Governors of Sind assumed independence. The cultural bond was snapped. The Arabian scholars being cut off from the Indian savants now began to study Greek art and literature, philosophy and science. There is ample reason to endorse Havell's view that "it was India, not Greece, that taught Islam in the impressionable years of its youth, formed its philosophy and esoteric religious ideals and inspired its most characteristic expression in literature, art and architecture."

SUMMARY

The Arab conquest of Sind was, politically, quite unimportant and had little effect on the life and thought of India. It merely exposed to the Muslim gaze the military and political weakness of India. However, it had far-reaching effect on Muslim culture. It was India and not Europe that taught Islam in the impressionable years of youth. Arabs learnt from the Hindus, Philosophy, Astronomy, Mathematics, Medicine, Chemistry and the art of administration. Several Sanskrit works were translated into Arabic.

CHAPTER XIX

THE GHAZNAVID OCCUPATION OF THE PUNJAB

Little effect of the Arab invasion.

The Rise of the Ghaznavides. The Arab invasion failed and India in general remained untouched by Islam until the beginning of the 11th century. In 759 A.D. ended the dynasty of the Omayyads who were followed by the Abbasides. The Central Government under the Abbasides became weaker and weaker. The Provincial Governors shook off their allegiance and assumed independence. The political power of the Khalifa began to dwindle gradually. He became a mere tool in the hands of the powerful Turkish body-guards who ultimately overthrew the Samanid kingdom and established petty kingdoms for themselves.

Alaptagin, the founder of the Ghaznavid power.

Ghazni was one of these principalities. In 933 A.D. Alaptagin captured Ghazni and founded his own independent dynasty here. Alaptagin died in 976 and was succeeded by his son Is-Haq who was superseded by Subuktgin, a slave of Alaptagin. One interesting point may be noted here that all these independent principalities acknowledged the Caliph at Baghdad, merely as a spiritual head.

An able ruler.

Subuktgin. (977 to 997 A.D.), In 977 A.D. Subuktgin, the son-in-law of Alaptagin, ascended the throne of Ghazni. He was a very able person and had received his political training during the reign of Alaptagin who had honoured him with the title of *Amir-ul-Umra*. He did a great service to the Afghans as he united them into one solid body. He was very eager to extend his kingdom. So the early years of his reign saw the conquest of Lamghan, Siestan and Khurasan.

Early conquests.

Wars with Jaipal.

He desired to extend his dominion towards India as well. A Hindu king, Jaipal, was at that time ruling over an extensive territory from Sarhind to Lamghan and from Kashmir to Multan. He was likely to be the first Indian ruler to check the foreign invader. It was in 989 A.D. that Subuktgin made his first raid into the territory of his Hindu neighbour, Jaipal. To avenge this insult, Jaipal gathered a large army and crossing the Indus advanced to Lamghan. He was, however, defeated and compelled to sign a treaty binding himself to pay a large indemnity. Back in Lahore, Jaipal refused to fulfil the terms of the treaty. Subuktgin who could not brook this treachery seized the districts of Lamghan, and devastated the Frontier, Jaipal made a vigorous effort to put an end to the growing Muslim menace by organizing a confederacy of Hindu princes but was once again defeated. Subuktgin annexed Peshawar

and his sovereignty was acknowledged by Jaipal. He died in 977 A.D.

The Importance of his Invasion. Subuktgin's invasion, like that of Mohammad, exposed to the Muslims the political weakness of the Indians and thus paved the way for other Muslim invaders. But Subuktgin's invasion was of a more lasting character than that of Mohammad. He laid the foundations of a great empire which was extended and consolidated by his son Mahmud.

Indian political disunity exposed.

Q. 97. Describe briefly Mahmud's invasions of India.

SULTAN MAHMUD OF GHAZNI (997-1030 A.D.)

Mahmud's Accession. Subuktgin was succeeded by his eldest son Mahmud. His accession to the throne of Ghazni was not a peaceful one. His claims were opposed by his younger brother Ismail who was acknowledged sovereign by the nobles of Balkh. Mahmud defeated him in a battle fought near Ghazni and imprisoned him for the rest of his life.

997 A.D. Struggle with Ismail.

Mahmud was born in 971 and was 27 years old when he ascended the throne. He became one of the greatest rulers of Asia and was celebrated for his valour, justice and wealth. He was a born leader of men and was full of religious enthusiasm. He determined to propagate the faith of the Prophet at the point of the sword. Though he was unlettered, yet he extended liberal patronage to scholars. He was a conqueror rather than a statesman. He neglected the work of consolidation of his conquests. At the time of his accession his kingdom comprised the country now called Afghanistan and Khurasan. To this he annexed the province of Siestan the following year.

He became a famous ruler.

His Objects. At the time of his investiture by the Khalifa he took a vow to lead an annual expedition against the idolators of India. His Indian expeditions were inspired by two motives : (1) to plunder the wealth of India, and (2) to propagate Islam, to destroy the idol-worshippers and earn the title of Ghazi.

Plunder and spread of Islam.

His Invasions of India. He literally followed the spirit of his vow and invaded India 17 times

Invasions of Mahmud.

between 1000 and 1026 A.D. He over-ran the whole of Northern India except Bengal and Behar. But he always came like the wind and returned like whirlwind. These expeditions brought him vast booty and satisfied his religious fervour.

Bhatinda 1001 A.D.

First four invasions. His first invasion was directed against the frontier towns of the Khyber pass (1000 A D.). Next year he marched against Jaipal, the Raja of Bhatinda, the enemy of his father. Jaipal was defeated in a great battle near Peshawar in 1001 A.D. A great booty fell into the hands of Mahmud. With the proud despair of his race Jaipal could not survive his disgrace and threw himself upon the funeral pyre. His third and fourth expeditions were aimed against Bhera and Multan. He annexed Bhera to the kingdom of Ghazni. The ruler of Multan purchased his independence by agreeing to pay an annual tribute. In his fourth expedition he also defeated Anandapal, the son of Jaipal.

Bhera and Multan.

Sixth invasion 1008-1009 A.D.

Annexation of the Punjab. The sixth expedition was very important, as Mahmud now made a firm resolve to conquer the Punjab. Anandapal, the son of Jaipal, organized a confederacy of the Hindu Rajas of Ujjain, Gwalior, Kalanjar, Kanauj, Delhi and Ajmer. All these gathered together, determined to offer a stout resistance to the invader. Even the women sold their ornaments to offer financial help to the Indian forces. The Khokhars also joined the allies.

Defeat of the Hindu Confederacy.

The two armies met near Peshawar. The Hindus fought so bravely that victory seemed to be within their reach. But as ill-luck would have it, Anandapala's elephant took fright and fled from the battlefield. The allies thought that Anandapal was flying. They got disheartened and ran helter skelter. The tables were turned. Mahmud began to pursue the allies who were now slaughtered mercilessly. A large booty fell to his lot.

The defeat crushed for a time the power of the Punjab ruler. Jaipal's son, Trilochanpal, carried on

Annexation of Lahore, 1021.

the struggle, but his efforts to stem the tide of Mahmud's invasion of India proved futile. By 1021 A.D. Lahore fell into the hands of the invader and the Punjab became a part of the Mohammadan kingdom of Ghazni.

1009 A.D

Conquest of Nagarkot (Kangra). Encouraged by his successes Mahmud marched against the fortress of Nagarkot (Kangra). Besides the fortress there was a temple of the goddess Jowala which was reputed to hold a lot of gold and jewels. Mahmud easily captured the fortress and returned in triumph to Ghazni carrying with him a vast treasure of gold and jewels.

1014 A.D.

Conquest of Thaneshwar. Up to 1014 Mahmud carried out several minor campaigns. In 1014 he led an expedition against Thaneshwar. The Hindus were defeated after desparate fighting and a vast booty fell into the hands of Mahmud.

1018-1019 A.D.

March against Kanauj. In 1018 A.D. Mahmud determined to invade Kanauj, the premier city of India. He left his home in Ghazni in 1018 and early in December crossed the Jumna river. He conquered the various forts in his way. The Raja of Bulandshahr, then called Baran, tendered his submission. He also defeated the ruler of Mahawan, on the Jumna. Then he marched against Mathura, one of the sacred cities of the Hindus. He callously destroyed the splendid temples of Mathura and looted their gold and silver. These acts won him the admiration of all the Mohammadans.

Destruction of temples at Mathura and Kanauj.

1019; 1021 1022 A.D.

In 1019 he reached Kanauj, Rajyapala, the Pratihara king of Kanauj, surrendered without offering any opposition. Mahmud destroyed the whole town and its temples and seized a vast amount of booty.

Wars against Kalanjar. The neighbouring Rajput princes felt very much offended at the humiliating submission of Rajyapala. Vidyadhar,

the Chandela Raja of Kalanjar, accordingly attacked and killed Rajyapala. Mahmud took this as a personal insult as Rajyapala was his vassal. He, therefore, marched against the Chandela king to punish him for his audacity. The latter was panic-stricken and ran away from the battlefield. Mahmud got an enormous amount of wealth. In 1021 to 1022 A.D. he again attacked the Chandela Raja, who now concluded a peace with him.

1025-1026 A.D.

Expedition against Somnath. His expedition against Somnath was probably the 16th of the series. The capture and plunder of Somnath is considered to be the crowning glory of his Indian campaigns. The great Siva temple of Somnath in Gujrat Kathiawar was supposed to contain enormous wealth. This tempted him to come to India again. In 1025-26 A.D. he rushed through Ajmer and suddenly appeared before the gates of Somnath. All neighbouring Rajput princes gathered their forces to protect the temple. A furious battle ensued. In the end the Hindus were defeated with 5,000 of them lying dead on the battlefield. Mahmud entered the temple in triumph. The priests entreated him not to break the idol. But he paid no heed to their request and with one blow shattered the idol into pieces. A heap of diamonds, rubies and pearls fell to his lot.

Defeat of the Hindus.

After Somnath he stormed Nehrwala and then subjugated the Bhatti Rajputs. His return march was full of troubles. Bhimdev of Gujrat harrassed him and his troops suffered many hardships. He went back to Ghazni through Sind.

The Jats chastised.

His last expedition. The last expedition of Mahmud was directed against the Jats who had harrassed the Muslim army on its return march. The Jats were thoroughly crushed and many of them were slain. He died in 1030 A.D.

No permanent conquest.

Effects of Mahmud's invasions. Mahmud swept across India like a whirlwind. His invasions were a series of triumphant raids and therefore left little

trace behind. The only part of the country that was annexed to the kingdom of Ghazni was the Punjab. He never cared to rule permanently the vast territory that he conquered. Mahmud in fact never aimed at permanent conquest. "Wealth and not territory, the extirpation of idolatry and not conquest were the objects of his raids; and when these were accomplished he cared nothing for the myriad people of India. He had no wish to found an empire on Indian soil. His love of wealth had blinded him to the gains of far-reaching importance which the Indian conquest was bound to bring to the conqueror."*

Revelation of Indian weakness.

Yet his raids are politically important as they exposed the political and military weakness of India to the Muslim world. These opened the north-western gates of India to the armies of Islam.

Loss of wealth.

India lost a vast amount of her wealth which was carried by Mahmud to Ghazni. Mahmud decorated Ghazni with the wealth that he had plundered in India.

Destruction of monuments

The destruction of Mathura, Kanauj, and other sacred cities of Northern India was a great loss for India. Splendid monuments of Indian art were ruined.

SUMMARY

Mahmud ascended the throne in 997 A.D. and became one of the greatest rulers of Asia. He was full of religious enthusiasm and determined to spread the faith of the Prophet at the point of the sword. Plunder of India's wealth and the propagation of Islam were the two motives that inspired him to invade India almost annually. He invaded India 17 times and subdued the whole of Northern India except Bengal and Bihar. His invasions of Lahore, Kanauj and Somnath are most important.

Effects of his invasions.—Mahmud's invasions were mere raids and left little trace behind. He never aimed at permanent conquest. His invasions have some political importance as they exposed the political and military weakness of India to the Muslim world. India lost a lot of her wealth and her beautiful monuments of art were ruined.

---

*Ishwari Prasad : *Muslim Rule in India.*

Q. 98. Give an account of the three most important invasions of Sultan Mahmud of Ghazni: Compare his invasions with those of Mohammad Ghori with regard to their nature and results. *P. U. 1938*

[For Sultan Mahmud's invasions *see Q. 97* and for comparison of his invasions with those of Mohammad Ghori, see under *Q. 103.*]

Q. 99. " Mahmud was a just sovereign, a lover of art and learning, a man of generous nature, and of pure faith." Comment on the statement and estimate Mahmud's place in history. (*P. U. 1931*)

Q. 100. Briefly discuss the character and achievements of Sultan Mahmud of Ghazni. How do you account for the success of the Mussalmans against the Rajput kingdoms of Northern India ? (*P. U. 1940*)

[For the second half of the Q. see under *Q. 104.*]

AN ESTIMATE OF MAHMUD

A mighty conqueror.

Mahmud was a born leader of men and a mighty conqueror. His unbroken record of triumphs is a living testimony of his valour. He was a military genius. He never shrank from war ; rather he took delight in it and was always sustained in his efforts by the thought that he was continuing it for the glory of Islam. "It was no mean achievement to develop a small mountain principality into a large and prosperous empire by sheer force of arms."

Lack of constructive genius.

He was not a constructive statesman. He never consolidated his various conquests into one big empire nor did he establish any organized system of administration. The only unifying factor was his personal hand. As soon as that hand disappeared, the whole structure fell to pieces. His work did not endure and ended with his death.

A just ruler.

Mahmud was very strict and impartial in administering justice. He considered it his first duty to protect the person and property of his subjects. An

anecdote illustrative of his impartial justice has come down to us. It relates that he killed his nephew with his own hands on a serious complaint against him. *He was, therefore, a just sovereign.*

A patron of arts and letters.

Mahmud was not a barbarian. Though he was uneducated, he appreciated the works of art and freely extended his patronage to men of letters. He appreciated the art of architecture at Mathura, but his avarice had the upper hand upon him. He ordered these pieces of art to be destroyed as he could not own them. He listened to the recitations of poets and the conversation of divines with great interest, and gathered round himself a galaxy of eminent poets and scholars. From all parts of Asia learned men resorted to his court and sang the praises of the conqueror who even in the midst of an arduous campaign snatched a brief interval to listen to a song or an enthralling quatrain. Among these men were some of the leading figures of Asia. There was Al-Biruni, a man of versatile genius. He was a mathematician, astronomer, philosopher and great Sanskrit scholar. Utbi, the historian, the author of *Tarikh-i-Yamini*; Baihaki, the oriental Pepys; Unsuri, the poet-laureate of Ghazni, Farrukhi and Asjadi were other famous scholars who lent a charm to his court. But the most distinguished of all these was Firdausi, the author of *Shahnama*.

His gifts to Ghazni; Library, University, Museum.

Mahmud promoted learning by establishing a university and a library at Ghazni. He also established a museum which was adorned with the trophies of war which he brought from the conquered lands. It was through his liberality that splendid buildings arose in Ghazni which made her one of the most beautiful cities of the east.

The avarice of Mahmud.

The ruling passion of the life of Mahmud was wealth. In fact it was this wealth that mainly prompted him to lead an expedition into India every year. He was certainly very greedy, but we must not forget to say that he spent wealth liberally in patronizing art and learning. The story of Firdausi, if true, seems to be an exception.

A religious zealot.

Mahmud was a man of pure faith. One of the objects of his invasions was to propagate Islam. He converted thousands to Islam. The destruction of the temples and idols in India speaks of his religious fanaticism. He was not tolerant. At Somnath he clearly declared that he wished to be known as an iconoclast—idol-breaker. We must not judge him harshly on this point as he lived at a time when religious toleration was conspicuous by its absence. But there are other scholars who are of the opinion that Mahmud did not represent Islam. His wars in India were more economic than religious. Of course he demolished the temples, and ravaged the sacred places of the Hindus, but to plunder wealth was the main objective as these places had accumulated riches for centuries. Besides this he did not help Islam in India any more.

Mahmud was one of the greatest personalities of the world.

The foregoing remarks make it clear that he was one of the greatest personalities of the world. "To the Mussalmans of his day he was a Ghazi, a champion of the faith who tried to extirpate infidelity in heathen lands. To the Hindus he is to this day an inhuman tyrant, a veritable Hun, who destroyed their most sacred shrines and wantonly wounded their religious susceptibilities. But the unbiassed enquirer who keeps in mind the peculiar circumstances of the age must record a different verdict. In his estimate, Mahmud was a great leader of men, a just and upright ruler according to his own lights, an intrepid and gifted soldier, a dispenser of justice, a patron of letters, and deserves to be ranked among the greatest rulers of the world."*

Neglect of consolidation.

His work did not last long after his death. In his scheme consolidation did not keep pace with conquest, and that is why the mighty fabric he had built up crumbled to pieces in the hands of his weak successors. As Lanepoole correctly points out, no new institutions or methods of government were initiated by him, and he did not attempt to organize and

* Dr. Ishwari Parshad : *Muslim Rule in India.*

consolidate what he had acquired. The elements of decay silently gathered strength and began to assert themselves as his master hand was stiffened in death.

SUMMARY

Mahmud was a military genius but lacked constructive statesmanship. His work did not last long but ended with his death. He was strict and impartial in the administration of justice. Though unlettered himself, he extended liberal patronage to men of letters and his court contained the leading intellectual figures of Asia. Ghazni contained a University, a library and a museum enriched by the trophies of war. He was rather greedy but full of fervour for Islam. A Ghazi for the Mohammadans but a Hun for the Hindus, he was one of the greatest personalities of the world. He neglected the work of consolidation.

Fall of the Ghaznavides

Masud, the successor of Mahmud. Mahmud was succeeded by his son Masud in 1031 A.D. Like his father he was very ambitious and courageous, but he was a sot. The affairs of the state were ably managed by his minister Khwaja Maimandi. Masud, however, was not a figurehead. His contemporaries feared him. Nor did he neglect his affairs in India. 1031—1041 A.D.

Mahmud had appointed Ariyarak as the Governor of the Punjab, the Indian province of Ghazni. Ariyarak after some time began to behave like an independent ruler and paid little heed to the orders of his sovereign. Masud recalled him and threw him into prison. He appointed Ahmad Niyaltgin as the Governor of the Punjab. Niyaltgin led an expedition against Benares in which he attained great success. While he was busy at Benares, an agent of the Qazi Shiraz who was his enemy poisoned the ears of Masud against Niyaltgin. Rebellious governors.

At last Tilak, a Hindu convert of great ability and courage was sent to replace Ahmad Niyaltgin. Tilak was ordered to capture Niyaltgin. On reaching Punjab Tilak defeated him in a fierce battle. Niyaltgin ran away from the battlefield and was killed by the Jats.

Now Masud determined to conquer the impregnable fortress of Hansi near Hissar. After a heroic defence the fortress surrendered. Then Masud marched towards Sonipat near Delhi, and easily conquered it. After this he returned to Ghazni. Conquest of Hansi.

During the absence of Masud the Seljuk Turks revolted in Khurasan. Masud set out to subdue them, but was defeated by them at Marv in 1040 A.D. On his return journey his army rebelled against him and placed his brother Mohammad on the throne. The new king's son Ahmad slew Masud in 1040 A.D. Death of Masud. 1041 A.D.

Maudud, 1041—1049 A.D.

Seljuk influence at Ghazni. Masud's son Maudud defeated his uncle Mohammad in a battle and killed Ahmad. Then Maudud ascended the throne of Ghazni. His successors were very weak and could not check the rising power of the Seljuks. The Seljuks completely defeated Arslan, the last independent ruler of Ghazni. Arslan ran away to India where he died in 1117 A.D.

Bahram the puppet of the Seljuks.

Meanwhile Seljuk influence increased in Ghazni. Bahram a prince of the Ghaznavide family, became the nominal ruler at Ghazni. He was under the influence of the Seljuks. During his reign a sharp quarrel broke out between him and the Maliks of Ghor. Ghor was a small independent principality between Ghazi and Herat. Matters came to a head when Kutub-ud-Din Suri of Ghor was murdered by Bahram's orders. This led to blood feud between the houses of Ghazni and Ghor which resulted in the fall of the Ghaznavides and the rise of the Ghors.

Struggle between the houses of Ghor and Ghazni.

End of the Ghaznavides. Saif-ud-Din, the brother of Kutub-ud-Din Suri, attacked Ghazni but was defeated and killed. Thereupon Ala ud-Din, another brother of Kutub-ud-Din, took a vow of revenge. In 1150 A.D. he marched against Ghazni and drove Bahram to India. Bahram returned to Ghazni again and regained his lost power. He died in 1152 A.D. and was succeeded by his son Khusru Shah. Khusru was a worthless fellow. Alla-ud-Din drove him to India and destroyed Ghazni. Khusru Shah died in exile at Lahore in 1160 A.D. His successor, Khusru Malik, maintained himself at Lahore till in 1186 Mohammad Ghori captured this city.

Mohammad Ghori.

In 1173 A.D. Ghiyas-ud-Din. Alla-ud-Din's nephew, brought Ghazni under his control. He appointed his brother Muizz-ud-Din, better known in history as Mohammad Ghori, as the Governor of Ghazni and Kabul. Mohammad Ghori attacked Khusru Malik at Lahore and took from him his son as security. Khusru was later on taken prisoner and executed. In this way the sovereignty of Ghazni passed into the hands of the Ghors.

Q. 101. Write a short note on Al-Biruni.

Al-Biruni came with Mahmud.

Al-Biruni. Al-Biruni's visit to India in the beginning of 11th century is very important for the students of history. He has left a vivid account of the India of that time.

His account is a mine of information.

Al-Biruni was born in 973 A.D. at Khiva. He became a captive in the hands of Mahmud, when the latter conquered it in 1017 A.D. He came to India with Mahmud and stayed here for a long time. He critically studied the manners, customs and institutions

of the Hindus. His account is a very reliable source of information for this peried.

(*i*) Social and political disintegration in India

He noticed the political and the social disintegration of India. The country was divided into many independent principalities of which Kashmir, Sind, Malwa, Gujrat, Bengal and Kanauj were the most important. Child marriage was very common among the Hindus. Widow re-marriage was unknown and the custom of Sati was prevalent. Idol worship was general and the wealth of the temples was a great temptation for the Mohammadan invaders. Al-Biruni studied the Upanishadas and realized that though the illiterate classes were polytheists, the cultured classes were believers in one all-powerful, all-pervading, and eternal God.

(*ii*) Belief in one God.

(*iii*) Just and efficient administration.

The administration was just and efficient. One-sixth of the annual produce constituted the land revenue. The criminal law was mild. Administration of justice was humane and liberal. The Brahmans enjoyed special privileges. They were exempt from taxation and capital punishment.

CHAPTER XX

ESTABLISHMENT AND EXPANSION OF THE MUSLIM EMPIRE IN NORTHERN INDIA

MUSLIM CONQUEST OF INDIA

Political and social disintegration.

India on the eve of the Muslim Conquest. The political condition of India on the eve of the Muslim conquest was very tempting for a foreign invader. There was no paramount authority in the whole of India. There were several independent kingdoms which were always at war with one another. The Tomaras of Delhi, the Chohans of Ajmer, the Rathors of Kanauj, the Baghelas of Gujrat, the Palas of Behar and Senas of Bengal were all very powerful kings. But none of them could claim to be the suzerain of India. Prithviraj of Delhi and Jai Chand of Kanauj, the two leading rulers in the country were at daggers drawn. Socially the people were divided into water-tight compartments due to the rigid caste sysem. There was no national consciousness among them. So this political and social disintegration of India facilitated the task of the foreign invader.

Conquest of the Punjab. 1174-1186 A.D.

Mohammad Ghori and his conquest of India. Muizz-ud-Din, commonly known as Mohammad Ghori, was appointed the Governor of Ghazni and Kabul in 1173 A.D. His first expeditions were directed against the frontier territories. But soon he turned his attention to India. In 1174 A.D. he conquered Uchh and Multan. In 1178 A.D. he attacked Anhilwara in Gujrat. He suffered a crushing defeat and came back. In 1180 he captured Peshawar but could not conquer Lahore. He was forced to conclude a peace with Khusru Malik. In 1185 he returned to Lahore, again and inflicted a crushing defeat on Khusru and his allies. Lahore was occupied and the Punjab passed into the hands of Mohammad Ghori. Sirhind was his eastern military outpost. But Mohammad Ghori was not satisfied with the Punjab alone. His ambition soared higher ; he dreamed of establishing a permanent empire in India.

His dream of a Muslim Empire in India.

Q. 102. **Describe the battles of Tarain and show their importance in Indian History.**

BATTLES OF TARAIN

Conquest of Sirhind.

First Battle of Tarain (1191). After conquering the Punjab Mohammad Ghori turned his attention to

Hindu confederacy to oppose Mohammad Ghori.

the Rajput kingdoms of Hindustan whose subjugation was necessary for the firm establishment of his empire in India. Mohammad Ghori's first step was to seize the garrison of Sirhind. This brought upon him the whole force of the Rajputs. About a hundred princes joined into a confederacy to check the foreign invader. Prithviraj, the Chohan King of Delhi, was acknowledged the head of this confederacy. But Jai Chand of Kanauj, the enemy of Prithviraj, did not join it.

The battle: defeat of the Muslims.

"Mohammad Ghori's first encounter with the Rajputs was likely to have been his last. The two armies met in 1191 at Tarain, ten miles north of Karnal, forming part of the historical field of Panipat on which the fate of India has been decided again and again. All the dash of the Muslim cavalry was powerless against the Hindus. The Afghan charges were met by skilful flanking movements and the Sultan found himself cut off from his shattered wings and hemmed in by Rajput squadrons. He was severely wounded and was only saved by the devotion of a Khilji retainer who mounted behind him and carried him off the field. The Sultan's retirement led to a panic. The Muslims were soon in full retreat, pursued for forty miles by the enemy. Mohammad Ghori did not even stop at Lahore but hastened to cross the Indus into his own country. Never had the armies of Islam been so worsted by the Hindus."*

Return of Mohammad Ghori.

The Second Battle of Tarain (1192). The Sultan could not forget the disaster. At Ghazni he confessed that "he never slumbered in ease nor walked out but in sorrow and anxiety." The next year again saw him in India at the head of 120,000 men. Prithviraja awaited him on the same field of Tarain.

Change of tactics.

The Sultan had profited by his former lesson. He now changed his military tactics. His cavalry in four divisions of 10,000 each harassed the Rajputs on all sides, and when he found their famous soldiery still unbroken, he lured them to disorder by a feigned

* Lanepoole: *Mediæval India*.

Defeat and death of Prithviraj. retreat. Then, taking them at a disadvantage, he charged at the head of 12,000 picked horsemen in steel and armour. The result was that the prodigious army of the Rajputs was shaken like a great building and tottered to its fall. The flower of Rajput chivalry perished on the battlefield. Prithviraj was taken prisoner and put to death.

Foundation of Muslim rule in India. **Importance of the second battle of Tarain.** The second battle of Tarain is one of the decisive battles of Indian history. It registered a decisive victory of the Muslim invaders over the combined forces of the Hindus of Northern India. It meant the end of the Hindu supremacy of India, and the sure and firm beginning of a Muslim empire in its stead. At Tarain, more than anywhere else, was laid the foundation-stone of the Muslim rule in India.

SUMMARY

After conquering the Punjab, Mohammad Ghori seized Sirhind. This led the Rajputs to form a confederacy to oppose the foreign invader. In 1191 the Rajput army led by Prithviraj defeated Mohammad Ghori on the historic battle-field of Tarain. Mohammad Ghori fled to his own country. Next year (1192) he again led a huge army against India and was opposed by Prithviraj at the same field of Tarain. This time the Rajputs suffered a humiliating defeat and their leader Prithviraj was captured and put to death. The second battle of Tarain is exceedingly important in Indian History as it meant the downfall of Hindu India and the appearance of the first Muslim Empire on Indian soil.

Conquest of Sirsuti, Hansi, and Ajmer. **The conquest of Northern India.** After the victory at Tarain Mohammad Ghori marched into the interior and easily conquered Sirsuti, Hansi and Ajmer. He appointed his slave Kutub ud-Din Aibak as the Governor of his Indian possessions and himself returned to Ghazni. Kutub ud-Din conquered Meerut, Delhi and Kol. In 1194 A.D. Mohammad Ghori again came to India and attacked Jai Chand, the Raja of Kanauj. Jai Chand was killed and Kanauj was annexed to the Muslim possessions. After this Kutub ud-Din conquered Gwalior, Nehrwala and Kalanjar.

Annexation of Kanauj.

Mohammad Ghori left two loyal lieutenants in India, Kutub-ud-Din Aibak and Mohammad Khilji, son of Bakhtiyar, Kutub-ud-Din subdued the Punjab, Delhi, U.P., and Central India while Bakhtiyar conquered Bengal and Bihar.

Centres of Buddhism. **The conquest of Bengal and Bihar.** Bihar and Bengal at that time were great centres of Buddhism. The Buddhist

doctrine of Ahinsa had killed the martial spirit among the people. The revival of Brahmanism in other parts of the country had rekindled the martial spirit. But the people in Bihar and Bengal revelled in religious discussions and ignored the arts of war. So the conquest of this part of the country was unusually easy.

Invasion of Bihar: 1197 A.D.; destruction of Buddhist monasteries.

Mohammad Khilji, at the head of 200 horsemen, marched against Bihar in 1197 A.D. He soon captured the chief fortresses of the province. He destroyed the Buddhist monasteries and a large number of Buddhist manuscripts. This invasion dealt a death-blow to Buddhism in Bihar.

Easy conquest of Bengal: cowardice of its ruler.

Next Mohammad marched against Bengal which readily submitted. Lakshman Sena of the Sena dynasty who was then ruling Bengel was a coward. As soon as he heard of Mohammad Khilji's arrival, he slipped away from the back door. Nudiah, his capital, submitted to the Muslim general.

The whole of Northern India came under the sway of the Mohammadans.

The above account of the fall of Bengal may be exaggerated but it is quite certain that Lakshman Sena did not offer a strong resistance to the invader. Mohammad Khilji later on destroyed the city of Nudiah and shifted his capital to Gaur or Lakhnauti. A vast booty fell to his lot the greater portion of which he sent to Kutub-ud-Din. The *khutba* was read and the coins were struck in the name of Mohammad Ghori. In this way the whole of Northern India lay at the feet of these Turk invaders. These invaders did not penetrate into the south which remained independent for another 100 years.

Death of Mohammad Ghori. In 1203 A.D. Mohammad Ghori became the absolute ruler of Ghazni and its dependencies by the death of his brother. The kings of Ghazni had never been satisfied with their Indian possessions. They had always longed to conquer lands into the North and West of Ghazni. Accordingly, in 1204 Mohammad invaded Khwarizm but was completely routed.

Stabbed to death in 1206 A.D.

This defeat of Mohammad Ghori was a signal for general disorder. A Ghazni officer ran to India and declared himself independent at Multan. Ghazni shut its gates against Mohammad and the Khokhars rebelled in the Punjab. Mohammad Ghori, however, soon reconquered Ghazni and Multan and marched towards India to punish the Khokhars. He thoroughly crushed the Khokhars and returned to Lahore. It was now that the Khokhar chief formed a confederacy to kill the Sultan. While the latter was returning to Ghazni, he was stabbed to death by a Khokhar at Dhamyak in Jhelum district in 1206 A.D.

The effect of Mohammad Ghori's invasions. The invasions of Mohammad Ghori were made with a clear aim to set up a permanent Muslim empire in India. He did not come

like a storm leaving no trace behind. He appointed Kutub-ud-Din Aibak and Mohammad Khilji as the Governors of his Indian possessions. They held the territory in the name of the Sultan. So the work of Mohammad was more solid than that of Mahmud.

Founder of the first Muslim empire in India.

Estimate of Mohammad Ghori. Mohammad Ghori has been rightly called the founder of the first Muslim empire in India. He took great care in consolidating his conquests. He was a mighty general and a great statesman. He has won undying fame as a general by his successful campaigns. He took full advantage of the political weakness of India and founded the first Muslim empire on the ruins of Hindu India.

Q. 103. Compare the invasions of Mahmud with those of Mohammad Ghori as regards their nature and effects. (*P. U. 1938*)

MAHMUD AND MOHAMMAD GHORI

Their invasions: similarities and contrasts

Mahmud's invasions of India have often been contrasted with those of the other great Mohammadan conqueror, Mohammad Ghori. On the face of it, these invasions have much in common. Both were to some extent inspired by religious fervour and prospects of plunder. Both were series of triumphs for the Muslims and of humiliation and defeat for the Hindus. Both revealed the political and military weakness of the Indian people and the easy chances of setting up a foreign empire over them.

But these invasions also differed in an important respect. They differed in their major aims and their political consequences. The invasions of Mahmud were merely triumphant raids that caused much havoc, but left no permanent marks behind them. Those of Mohammad Ghori, on the other hand, were designed to carve out an empire in India. It was not so much for a Muslim Empire as for his own Empire, that he led the expedition. If it were only religious, he would not have fought against and conquered the Punjab, which was under Muslim rule at that time.

Mahmud aimed at plunder and the spread of Islam.

Mahmud invaded India for plunder. Wealth was the ruling passion of his life. This lust for riches blinded him to the permanent gains of an empire. He never aimed at a permanent conquest. He came

like wind and went back like whirlwind carrying with him a vast treasure of gold and jewels. "*Wealth and not territory, the extirpation of idolatry and not conquest, were the objects of his raids; and when these were accomplished, he cared nothing for the myriad peoples of India.*"* He never wished to establish an empire on Indian soil.

Mohammad Ghori aimed at a permanent conquest.

Mohammad Ghori, on the other hand, was gifted with a greater political insight. His aim was not merely to propagate Islam or to acquire wealth. He clearly saw the political disintegration of India and determined to establish a Muslim empire there. From the very beginning, therefore, he adopted a course different from Mahmud's. Conquest and consolidation went hand in hand. In the work of consolidation Mohammad Ghori was helped by his lieutenant Kutub-ud-Din Aibek who later on laid the foundations of the Slave Dynasty of Delhi.

SUMMARY

The invasions of Mahmud and Mohammad Ghori were both inspired by religious fervour and prospects of plunder, both exposed the political and military weakness of India But they had different aims. The invasions of Mahmud were mere raids that left no lasting trace behind. Ghori's invasions aimed at founding the Muslim Empire in India. Whereas Mahmud aimed at plunder and the spread of Islam, Mohammad Ghori aimed at permanent conquest.

Q. 104 (*a*) What causes and forces made for the advent and growth of Muslim power in India? (*P. U. 1935*)

(*b*) Bring out the weakness of the Hindu attempts to appose their Muslim conquerors.

(*c*) Discuss briefly the causes of the success of the early Muslim invaders. (*P. U. 1937*)

Causes of the success of the early Muslim invaders. Why were the early Muslim invaders always successful in their invasions of India and why did the Hindus always fail in their attempts to oppose them forms one of the most interesting topics for

* Dr. Ishwari Prasad: *Muslim Rule in India.*

study. The factors that have been suggested by different scholars can be studied under three heads :— (1) Political (2) Social and religious (3) Military.

Mahmud's work.

As Mahmud did not care for consolidation, his work ended with his death which was a signal for the general disruption of the Empire of Ghazni. But the Muslim power which Mohammad Ghori founded in India increased as time went by. The kingdom of Delhi founded by him became, in the course of time, one of the mightiest empires in the East.

Political disintergration.

(1) **Political.** (*a*) On the eve of Muslim conquest India presented a very sad picture. The whole country was split up into countless independent kingdoms which were always at war with one another. Mutual jealousies had sapped their vigour and vitality. There was no political unity. The task of the foreign invader was therefore easy ; he could conquer India piecemeal. The various Rajput kings could not rally under the banner of a common leader. They followed their individual plan. *They never attempted to offer a national opposition.* In the first battle of Tarain Prithviraj did form a confederacy to oppose Mohammad Ghori. Common danger united the Rajputs at least once in history. They were able to inflict a crushing defeat on Mohammad Ghori at this battle. Even then Jai Chand of Kanauj stood aloof. Such confederacies were exceptions rather than the rule. Unfortunately the Indians never learnt the lesson that whereas a united India was always victorious against any invader, disunited India was always an easy victim of every invader. The Mohammadans, on the other hand, were better organized and possessed greater discipline and coherence. Coming as they did from the cooler climates of the hilly countries they showed greater vigour in actual fighting.

Lack of collective action

Lack of the art of diplomacy.

(*b*) In spite of the vigour and better organization of the Muhammadans, the Hindus would not have lost if they knew the art of diplomacy. In the Rajput ideal of chivalry there was no place for diplomacy.

A Rajput could never fight with a fallen foe. When Mohammad Ghori was defeated in the first battle of Tarain, he could very easily have been captured and thrown into prison but he was allowed to escape.

Neglect of frontier defence.

(c) The greatest drawback on the side of the Hindus was that they neglected the defence of the frontier. Knowing that the foreign invaders could pour into India through the north-western gates only, it is a pity that no Hindu king thought of strengthening the frontier defence. It was not till Balban the Slave King of Delhi, that fortresses were built near the north-western passes in order to check the Mongol invaders.

Caste system an obstacle to Indian nationalism.

(2) **Social and Religious.** (*a*) If politically India was effete, socially too it did not present an attractive picture. The rigid caste system divided the society into water-tight compartments. Class pride and sectional jealousies proved a great stumbling-block in the growth of the spirit of nationality. National interests were often subordinated to class or local interests.

Limited military class.

(*b*) Moreover the social system of the Hindus restricted military service to one class, *i.e.*, the Kshatriyas, and thus excluded the great mass of the people from a profession which would prove useful for resistance to an invader. The Mohammadans, on the other hand, formed a great brotherhood and were knit together by a spirit of equality and fanatical zeal for their faith. There was no question of high and low in the Muslim society. All were prepared to fight the battles of their kings and their faith.

Class pride and sectional jealousy sapped the vitalily of the Hindu society.

(c) No class pride or sectional jealousy undermined the vigour of the Muslim society. Each one of them was a missionary. They stood together as one man for the propagation of their faith. Dr. Ishwari Prasad remarks that " the very bigotry of their faith was an instrument of self-preservation. It was devotion to their faith which made them so extraordinarily virile. The hope of being a Ghazi led the commonest Muslim to brave risks and cheerfully make sacrifices."

Old-fashioned military system.

(3) **Military.** (*a*) The military system of the Hindus was time-worn. They relied too much on elephants which did as much harm to the friends as to the enemy.

Muslims had a fine recruiting ground.

(*b*) The Muslims had a splendid recruiting ground in the countries beyond the Afghan hills from where they always got reinforcements.

No common plan of action in campaigns.

(*c*) In the actual campaigns the Hindus did not follow a common line of action. They never made a concerted plan of war. And often there was no Commander-in-Chief of the allied forces. Each Raja fought independently. They, therefore, lacked unified direction and combined strategy.

Dependence on the leader.

(*d*) While studying the various wars against the Mohammadans, one is surprised to come across a strange fact. In all these wars the fall of the Hindu leader was a signal for a general stampede. For instance, in the second battle of Tarain when Prithviraj was wounded the whole army dispersed in various directions. This fatal reliance on one man proved very disastrous for the Indians. Indian history affords many instances when the fall of the leader meant a complete defeat of the army. And it was natural. The Indian armies were seldom regimented. There was only one Chief and the rest were all soldiers who were to get commands from that one Chief, who could not keep in touch with all.

Critical Note. Most of the factors that have been suggested above do not stand a close examination. For instance (*a*) It has been suggested that as the Mohammadans came from cooler climates, they had better physique and fought with greater vigour. This is far from true. Later history of India has made it quite clear that people from hot climates can fight with no less vigour. The Jats, the Sikhs and the Rajputs can challenge comparison with any martial class of the world. (*b*) We admit that there was no paramount power in India and the various kingdoms were at war with one another. But to our mind it appears that each one of the kingdoms was strong enough to oppose the invader. The truth is that there was general apathy towards political problems. In other words the masses had no political consciousness and were having a sleepy existence.

Due to these overpowering advantages the Muslim power was firmly established in India. These helped the Mohammadans to bring the whole of Northern India under their sway. The work of consolidation went hand-in-hand with that of conquest with the consequence that the foundations of the Muslim empire were firmly rooted in the Indian soil.*

SUMMARY

Political. On the eve of Muslim invasions, India lacked political unity and so a national opposition could not be offered to the foreign invader. *Lack of collective action, want of diplomacy and neglect of frontier defence* facilitated the task of the enemy.

Social. Socially, too, India was not one force. The caste system was opposed to nationalism. Class pride and sectional jealousies had sapped the vitality of the Hindu Society, The Military Service was confined to one community.

Military. The military system of the Hindus was old-fashioned and there was too much dependence on the leader whose fall meant a signal for a stampede. There was no common plan of action in campaigns. The Mohammadans possessed a fine recruiting ground and their slave system was a source of strength for them.

EXPANSION OF MUSLIM EMPIRE IN NORTHERN INDIA

THE SLAVE KINGS OF DELHI (1206 to 1290)

Q. 105. **Why is the Slave Dynasty so called? What do you know of the early career and important events of the reign of Kutub-ud-Din Aibek?** (*P. U. 1932*)

KUTUB-UD-DIN AIBEK

The dynasty is so called as its kings were originally slaves.

The Slave Dynasty. Mohammad Ghori died in 1206 A.D. without leaving any male issue. Kutub-ud-Din Aibek, the ablest slave and lieutenant of Ghori had acted as the Viceroy of India in his life time. So the successor of Ghori at Ghazni, Ghiyas-ud-Din Mahmud, conferred upon Kutub-ud-Din Aibek the title of the Sultan of Delhi. Aibek thus became the founder of the first Muslim Dynasty in India known as the Slave Dynasty of Delhi.

* Lanepoole : *Mediæval India.*

The dynasty is called by this name, because most of the rulers of this dynasty were slaves. Kutub-ud-Din Aibek who laid the corner-stone of Muslim rule in India was a slave of Mohammad Ghori, and succeeded to the Indian possessions of his master. The second king of the dynasty Iltutmish was a slave of Kutub-ud-Din. Again, Balban "the man who never laughed" was also a slave. Hence the name. But if we were to study it a little more critically we will find that the name is a misnomer. The slave kings were slaves neither by birth nor at the time of accession. The conception of slavery in India was different from that in the West. In India, the slave could ordinarily win his freedom and was compensated for his services. His success depended upon his personal merit. The slave kings at the time of their accession, were nobles or relatives of the last king and not mere slaves.

A slave of Mohammad Ghori.

The early career of Kutub-ud-Din Aibek. Kutub-ud-Din Aibek was originally a slave of the Qazi of Nishapur who gave him general education and military training. He won remarkable distinction in horsemanship and archery and was reputed for his dashing spirit. After the Qazi's death he was sold by his sons to a merchant who took him to Ghazni and sold him to Sultan Mohammad Ghori.

Aibek had a very ugly appearance (the word Aibek literally means 'deformed'), but he possessed "laudable qualities and admirable impressions." By his ability and hard work he steadily rose to the high position of *Amir Akhur* (master of the stables). During Mohammad Ghori's campaigns in India, Aibek served him so faithfully and fought so bravely that Mohammad Ghori was pleased to reward his service by appointing him the Viceroy of his Indian possessions. After Sultan's death he received from his successor the title of the Sultan of Delhi.

Ghori appointed him the Viceroy of India.

His Conquests. As the Viceroy of India Kutub-ud-Din Aibek greatly extended the conquests made by the Sultan himself. His military career was an

unbroken record of triumphs. He led the Muslim armies from success to success. He captured Hansi, Meerut, Delhi, Ranthambhor and Kol, and over-ran the country as far as Benares. Gwalior was conquered soon afterwards. In 1197 Kutub-ud-Din conquered Nehrwala. From 1197 to 1202 warfare in India was suspended for some time as Mohammad Ghori was busy in Khorasan and Khwarizm. It was resumed in 1202 when Aibek conquered the fort of Kalanjar. Next he occupied Mahoba. Bengal and Bihar had already been conquered by Mohammad Bakhtiar Khilji. Thus the whole of Northern India from Delhi to Gujrat and from Lahore to Lakhnauti lay at the feet of the Muslim conquerors.

An able and just ruler.

Kutub-ud-Din as a ruler. Kutub-ud-Din ruled India for four years from 1206 to 1210 A.D. He was a very strong ruler and maintained peace and order in the country. "Brave and energetic, sagacious and just and as the founder of a large kingdom on a foreign soil among races whose martial prowess is well-known, he ranks among the greatest pioneers of Muslim conquest in India." He was a high-spirited and capable ruler. Hasan Nizami, the author of Taj-ul-Masir, who was well-acquainted with him bestows lavish praise on him and says that he administered the country well, dispensed even-handed justice to the people and exerted himself to promote peace and prosperity in the country.

Tolerant to the Hindus.

In matters of religion he was free from the uncompromising fanaticism of his predecessors. He was tolerant to his Hindu subjects whom he treated with generosity. All writers extol his generosity and large-heartedness. He was nicknamed '*Lakh-bakhsha*,' or giver of lacs. The tone of his private life was also very high.

Fatal fall from horse-back : 1210 A.D.

He was very fond of the game of Chaugan (modern Polo) and died in 1210 A.D., of a fall from his horse while he was playing it. He left for his successors a vast kingdom in India. He was buried at Lahore. His tomb is very homely and is situated in one of the

approaches to Anarkali Bazar. What an irony of fate it is that the founder of the first Muslim Empire in India lies buried in an obscure corner that is rarely visited by sight-seers !

The Buildings of Kutub-ud-Din Aibek. Kutub-ud-Din was not only a conqueror and an able ruler, but also a great builder. Of his buildings the mosques at Delhi and Ajmer and the famous Kutub Minar are considered to be among the finest specimens of mediæval Indian architecture.

(1) Jam-i-Masjid : 1191 A.D.

(1) Kutub-ud-Din Aibek built the Jami or Quwat-ul-Islam Mosque at Delhi in 1191 A.D. and dedicated it to the' 'might of Islam.' His aim in building it was to commemorate the capture of Delhi.

Monuments reared to the glory of Islam.

The plan of this mosque is typical of the general plan of all Muslim mosques of the period. In its appearance it resembles a Hindu structure. It was made of the material of the Hindu shrines which were pulled down by the Muslims. In fact half of the plinth on which it stands was originally the basement of a Hindu temple. The prayer chamber is decorated with an arched screen the carvings of which are splendidly executed.

(2) Kutub Minar.

(2) The famous Kutub Minar is said to have been built by Aibek in honour of a great saint, Khwaja Kutub-ud-Din. It was intended as a *mazina* or tower from which the muezzin could call the faithful to prayer. Originally its height was 225 ft. It had four storeys. Many lines of Quran were inscribed on it. It seems that Kutub-ud-Din only began this Minar, while Iltutmish finished it.

(3) Arahi-Din-ka-Jhompra, 1200 A.D.

(3) In 1200 A.D. Kutub-ud-Din Aibek built the famous mosque at Ajmer, known as Arhai-Din-ka-Jhompra. The story goes that Kutub-ud-Din built this mosque in 2½ days. Hence its name. But this sounds very improbable. It might have taken him 2½ years to erect such a spacious and dignified mosque. The only plausible explanation of the name that can be offered is that it dates from the Maratha times when an annual fare used to be celebrated there, lasting 2½ days.

Estimate of Kutub-ud-Din Aibek. Kutub-ud-Din Aibek is the first Muslim Emperor of India. Sultan Mohammad Ghori simply conquered India, but on him fell the task of consolidating the conquests. He started as a slave, and by dint of his extraordinary ability became the emperor of a vast empire. He was a mighty general with an unbroken record of triumphs to his credit.

A conqueror and empire-builder.

He was a just and liberal ruler but not a religious fanatic. He was tolerant to the Hindus. He administered justice without distinction of faith and race. His generous and amiable nature had won for him the applause of allhis subjects.

Just and tolerant.

He was, as we have seen, also a great builder. In the stress and strife of warfare he found time to raise these magnificent architectural monuments that have immortalized his name.

Lover of buildings.

SUMMARY

Kutub-ud Din Aibek, the founder of the Slave Dynasty ruled India from 1206 to 1210. The dynasty is so called as most of its rulers were slaves. Kutub-ud-Din, originally was a slave of the Qazi of Nishapur after whose death he was sold to Mohammad Ghori. By his gallantry and faithfulness he became the favourite of Ghori who appointed him the Viceroy of his Indian possessions. He greatly extended the conquests made by Ghori and with the assistance of Mohammad Bakhtiar Khilji he brought the whole of Northern India under his way. He was a very strong ruler and dispensed justice to the people. Contemporary writers shower heaps of praises on him. He displayed notable spirit of toieration in dealing with the Hindus and his charitableness earned for him the nick name of Lakhbaksha. He died while playing chaugān (Polo) and was buried at Lahore.

He constructed several buildings which rank among the best specimens of Indo-Saracenic architecture. Jami-mosque at Delhi, the Kutub-minar and the mosque at Ajmer known as Arahi-Din-ka-Jhompra display his love for buildings.

Q. 106. **Give an account of the early career and reign of Sultan Iltutmish and explain his importance in the history of the Slave Dynasty.** (*P. U. 1939*)

Q. 107. **State how Altmash (Iltutmish) became the overlord of the whole of Northern India.** (*P. U. 1937*)

Illutmish dethroned the legitimate King Aram.

His early career. Kutub-ud-Din's son and successor Aram turned out to be an incompetent ruler and the nobles urged Iltutmish, the favourite slave of Kutub-ud-Din and the Governor of Badaon, to depose him. Iltutmish, therefore, marched on Delhi, dethroned Aram and himself became the Sultan of Delhi in 1211 A.D.

The greatest of the Slave kings.

Iltutmish, the greatest of the Slave kings was the slave of a slave, (though a very ridiculous term) and by virtue of his ability rose to the highest position in the kingdom. He acted on the principle so common in Muslim history that power belongs to him who can wield it.

Defeat of his rivals. It was not a comfortable throne that Iltutmish got. Though the legitimate claimant to the throne had been disposed of, there were yet strong rivals who disputed his title. There was Qubaicha in Sind, Eldoz in Lahore and the Khilji Maliks in Bengal. In addition to these there were the Qutbi Amirs who did not like him because he was a slave. Besides, there were numerous Hindu princes and chieftains who were still grumbling at the loss of their independence and were looking out for an opportunity to shake off the foreign rule. Iltutmish, however, did not lose heart in the face of these difficulties. he determined to crush all his rivals and become the undisputed ruler of Hindustan.

Qutbi nobles were crushed mercilessly.

At first he turned his attention towards the rebellious Qutbi nobles whom he crushed relentlessly. Having overpowered these Amirs he restored order in the province of Delhi. Then he turned his attention towards his rivals on whose suppression his safety depended. Eldoz who had been driven from Ghazni to Multan was defeated by him at Tarain in 1215. He was taken prisoner and sent to the fortress of Badaon where he was put to death. Next Iltutmish attacked Qubaicha who surrendered after an unsuccessful engagement in 1217 A.D.

Eldoz defeated in 1215.

Surrender of Qubaicha in 1217.

The invasion of Chingiz Khan. In 1221 the empire of Iltutmish was faced with a grave danger.

In that year Chingiz Khan, 'the Scourge of God,' broke out from his home in Central Asia and overran the whole of Asia. Chingiz was a typical Mongol warrior. He defeated the Shah of Khwarizm who fled towards India and sought the help of Iltutmish which was refused. The Mongol followed upon the tracks of the Shah and defeated him in a battle on the river Indus. But luckily the Mongols could not bear the heat of India and returned to the lands on the west of the Indus. In this way India escaped a great national calamity.

Chingiz stopped at the Indus, and so India escaped.

The conquests of Iltutmish. Iltutmish was now free to deal with his enemies in India. Ever since the death of Kutub-ud-Din the Khilji Maliks had been creating disaffection in Bengal. In 1225 A.D. Iltutmish sent an army under Nasir-ud-Din Mahmud Shah against their leader, Ghiyas. The latter had recourse to force but he was defeated and slain, and Nasir-ud-Din was appointed the Governor of Bengal. When Nasir-ud-Din Mahmud died the Khilji Maliks again broke out into rebellion. This time the Sultan himself marched against the rebels at the head of a huge force and defeated them.

Suppression of the Khilji Maliks.

Next he turned his attention to Qubaicha who had submitted to the Sultan in 1217, but had continued to be a source of great trouble to him. In 1227 A.D. at the head of a large army Iltutmish again marched against him. Qubaicha took shelter in the fortress of Bhakkar. But the Sultan besieged the fortress and drove him out of it. Qubaicha was very much disheartened at the fall of the fort and tried to escape in a boat but was drowned in the Indus river.

The end of Qubaicha 1227 A.D.

In 1231 the Sultan undertook an expedition against Raja Mangal Dev of Gwalior who had thrown off the allegiance of Delhi. Mangal Dev was defeated and Gwalior was annexed. In 1233 A.D. the Sultan marched against Malwa and easily captured the fort of Bhilsa. Next he conquered Ujjain. He destroyed the temple of Mahakali there and brought one of its idols to Delhi.

Conquest of Gwalior, Malwa and Ujjain.

1228 A.D.

The investiture by the Khalifa. Iltutmish had now firmly established himself in Northern India by suppressing all rivals and enemies. In 1228 A.D. the Khalifa of Baghdad, the head of the Islamic world, had sent him a patent of investiture. It made his authority legal and enhanced his prestige. It made it sacrilegious for a Mohammadan to disobey the commands of this lawful sovereign.

Iltutmish died in 1235 A.D.

The real founder of the Slave Dynasty.

An estimate of Iltutmish. Iltutmish is often regarded as the real founder of the Slave Dynasty in India. Kutub-ud-Din had no doubt made extensive conquests, but he did not get enough time to consolidate them. The work of consolidation fell to the lot of Iltutmish. He completed what Kutub-ud-Din had begun.

A man of valour and courage.

Iltutmish affords another instance to the world how a person can rise to the high position of an emperor from the ranks. No student of history can fail to appreciate the valour and courage which he displayed in suppressing all his enemies.

A patron of the pious and the learned.

Iltutmish, like his predecessors, was not merely a soldier, but also a man of creative tastes. Often engaged in warfare he found enough time to extend his patronage to the pious and the learned. He completed the Kutub Minar which was begun by Kutub-ud-Din. He also added an arched screen to the Jam-i-Mosque built by Aibek.

In the end we may quote Minhaj-us-Siraj who says: "Never was a sovereign of such exemplary faith, of such kindness and reverence towards recluses, devotees, divines and doctors of religion and law, from the mother of creation ever enwrapped in swaddling bands of dominion."

SUMMARY

Kutub-ud-Din was succeeded by his incompetent son Aram who was deposed in 1211 A.D. by Iltutmish, one of the greatest slave kings. He remained busy all his reign crushing the power of his rivals, Qubaicha of Sind, Eldoz of Lahore, Khilji Maliks of Bengal, Qutbi Amirs and discontented Hindu

chiefs. The last seven years of his reign were marked by comparative peace. He affords another instance to the world of a person who rose to the highest position of an Emperor from the ranks. The courage that he displayed in suppressing his enemies deserves our praise. He was a man of taste and extended his patronage to the learned and the pious. He died in 1235 A.D.

Q. 108. Write a short note on the life and career of Sultana Raziya.

SULTANA RAZIYA (1236 to 1240)

Accession of Rukn-ud-Din.

Her Accession. Iltutmish was well aware of the worthlessness of his sons and had therefore nominated his daughter Raziya as his heir. But the nobles did not like the idea of being ruled by a woman and placed prince Rukn-ud-Din, a son of Iltutmish, on the throne of Delhi. On ascending the throne Rukn-ud-Din assumed the title of Firoz Shah.

Dethronement of Rukn and accession of Raziya : 1236 A.D.

The new king was very inefficient and unfit to rule a vast empire. He spent all his time in drunken orgies, while his mother, Shah Turkan, looked after the affairs of the state. The mother and son brought about the murder of Kutb-ud-Din, another son of Iltutmish, and tried to take the life of Sultana Raziya also. Their misdeeds rendered them very unpopular. The Governors of Oudh, Badaon, Hansi, Multan, and Lahore rebelled against their authority, seized them both and threw them into the prison. The nobles placed upon the throne, Raziya, the nominee of Iltutmish, after the death of Rukn-ud-Din in 1236.

Opposition.

Raziya's accession was opposed by Mohammad Junaidi, the Wazir of the kingdom, and by some of the provincial Governors. But with the help of the Malik of Oudh and by her own courage and diplomacy she restored order throughout the kingdom.

Most talented of Iltutmish's children.

The Character and Policy of Raziya. Sultana Raziya was the most talented and capable among the children of Iltutmish who himself once remarked, "After my death it will be seen that not one of them will be found to be more worthy of the heir-apparentship than my daughter." When Raziya

A just and gracious ruler.

became Sultan of Delhi, she displayed all the kingly qualities. "She was a great, just, beneficent and sagacious sovereign, the patron of the learned, a dispenser of justice, the cherisher of her subjects, and of warlike talents and was endowed with all the admirable attributes and qualifications necessary for a king."* She did her best to be a vigorous and just king. "She used to put on the male head-dress, gave up the seclusion of the zenana and transacted business in the open Darbar." She personally led her armies against the rebellious Hindu and Muslim chiefs.

Her sex proved her ruin.

In spite of her extraordinary pains and splendid qualities she was unable to win the unanimous applause of her people. The orthodox Muslims resented her public appearances. The nobles chafed under a strong feminine hand. And on top of this the weakness of her sex complicated matters. In spite of all her virtues she had to cry aloud that she was a woman. She began to show favours to Yakut, an Abyssinian slave, with the result that the pride of the nobles was injured. In the smouldering discontent her great qualities were forgotten. She was denounced everywhere. The country was seething with rebellion.

Mutiny of Raziya's troops.

Altunia's revolt. Altunia, the Governor of Sirhind, was the first to revolt. Raziya at once marched against him. At Tabarhind broke out a mutiny in her army. Her favourite, Yakut, was slain and she was thrown into a fort as a prisoner. When all her efforts to escape failed her sex came to her aid. She captured the heart of Altunia by her charms and the latter married her, and marched towards Delhi to recover the kingdom which during her absence from Delhi her brother Bahram Shah had usurped. Bahram defeated Raziya and her consort Altunia. Both of them ran away and were murdered in 1240. Thus Raziya's short reign of three and a half years came to a tragic end.

Marriage with Altunia and the fatal march to Delhi.

*Contemporary Chronicler.

Her successors. After the death of Raziya great disorder prevailed in the country for six years. She was succeeded by Bahram, her brother, who was a monster of cruelty and sensuality. His reign was full of murder, treachery and intrigue. In 1241 A.D. during his reign the Mongols invaded India and captured Lahore. In 1243 he was murdered by his own soldiers.

Bahram : a monster of iniquity.

He was succeeded by his nephew Masud who was a great tyrant. During his reign the Mongols again invaded India, but they were checked. During his reign disaffection became widespread. The Amirs got disgusted with his misgovernment and threw him into prison in 1246 A.D. Nasir-ud-Din, a younger son of Iltutmish, was placed upon the throne in 1246 A.D.

Masud.

Nasir-ud-Din (1246 to 1266 A.D.) Nasir-ud-Din who ascended the throne in 1246 A.D. was a very god-fearing and good-natured person. He was a saint on the throne. He led a very quiet and simple life, earning his bread by copying verses from the Quran. His wife cooked his meals. There were no servants in his house.

A God fearing person.

He was absolutely unfit to be a king. He would have been much happier if he had been a priest in a mosque. Luckily he had a very able minister, Balban, who managed the affairs of the state in his reign. He ruled for 20 years till 1266 A.D. After his death Balban became the King of Delhi.

SUMMARY

Iltutmish had worthless sons and after the ignoble rule of one of them Raziya ascended the throne. She was the most talented of the children of Iltutmish and showed all kingly qualities. She was a just and a wise ruler and personally led the armies against the rebels. But her sex proved her ruin. The nobles did not like to be ruled by a woman. Their pride was pricked when she showed favours to a slave Yakut. Raziya marched on Altunia who had rebelled against her. Yakut was slain and she was imprisoned. But Raziya married Altunia, her captor and marched towards Delhi to regain her kingdom from her brother. She was, however, defeated in battle near Kaithal and both she and her husband fell a prey to the assassin's knife (1240 A.D.) when trying to escape.

Q. 109. **Sketch the career and character of Balban and give a short account of the reforms introduced by him in the civil and military administration of India.** (*P. U. 1929*)

Q. 110. **Trace the career of Balban and give a few instances of his " blood and iron " policy.** (*P. U. 1938*)

Q. 111. **Attempt an estimate of the achievements of Balban as a minister and as a king.** (*P. U. 1940*)

BALBAN

Sons of a Khan of Ilbari tribe.

Early career of Balban. Balban belonged to the Turkish tribe of Ilbari and his father was a Khan of 10,000 families. Early in his life he fell into the hands of the Mongols who sold him to Khwaja Jamal-ud-Din of Basra. The latter in his turn brought him to India, where Balban—ugly as he was—had himself to entreat Iltutmish to buy him. Iltutmish bought him but gave him the work of a water-carrier. Later on he was appointed the personal attendant of Iltutmish. Under Raziya he rose to the rank of Amir-i-Shikar, (the lord of the hunt). He took part in the revolutions against Rukn-ud-Din and Sultana Raziya. He married a daughter of Iltutmish and afterwards gave his own daughter in marriage to Nasir-ud-Din. Like Aibek and Iltutmish, Balban had great talents. Starting as a mere slave he became the Prime Minister of Nasir-ud-Din and after him the Sultan of Delhi. At the time of the Mongol invasion of 1245, it was Balban who organized a strong opposition and repelled them.

Captured by Mongols.

Rise under Iltutmish and his successors.

His campaigns.

Balban as a Minister. He was appointed the Prime Minister in 1246 by Nasir-ud-Din. As Nasir-ud-Din did not devote himself to the management of the affairs of the state, the task of governing the country fell on his shoulders. Balban proved equal to the task. He began by reducing to submission the rebellious chiefs. He suppressed the Khokhars, punished the Hindu Rajas of the Doab and put down the Muslim Governors. Gwalior, Chanderi, Malwa, and Marwar were all subdued.

Balban's exile and recall.

In 1253 Balban temporarily fell into disgrace. Imad-ud-Din Rihan, a renegade Hindu, poisoned the ears of the Sultan against him. Consequently he was banished. But the nobles considered it a disgrace to serve his successors, Rihan. The adminis-

tration also grew lax and Rihan had to be sent away to Badaon. Balban was recalled in 1254.

In 1255 the Governors of Oudh and Sind raised the standard of revolt. They joined their forces near Samana and proceeded towards the capital. But Balban proved too strong for them and completely routed their combined forces. In 1257 the Mongols again invaded India but they were repelled by Balban. Two years later (in 1259) Balban led an expedition against Mewat and crushed the Hindu chiefs who were plundering and destroying the villages there. Thus as a minister Balban displayed great vigour and energy and saved the country from internal revolts and external invasions. He put down with great severity all the rebellious chiefs and nobles, and he successfully repelled the several Mongol attacks.

Defeat of Oudh and Sind.

Conquest of Mewat.

Balban becomes King. After the death of Nasir-ud-Din in 1266, Balban became the sovereign. The immediate task before him was two-fold : (1) the reorganization of the administration, and (2) the adoption of measures to prevent the recurring Mongol attacks.

Restoration of law and order.

Military and Civil Reforms. Balban began by restoring law and order in the country. The rebellious Mewatis had been constantly harassing the capital. Balban took strong measures against them and made them incapable of further mischief. The country round-about the capital was infested with robbers. Kampil, Patiala and Bhojpur were hot-beds of brigandage and disorder. Balban put them down with a strong hand. To protect the capital from a recurrence of these attacks he built strongholds round it and placed Afghan garrisons in them.

Balban re-organized the army and put it on a firm basis. The cavalry and infantry units were placed under the Maliks whose valour and loyalty had been tested in his earlier campaigns.

Re-organization of the army.

Balban now turned his attention to the Shamsi nobles who had enjoyed liberal grants of lands for the

Resumption of Jagirs.

last two or three decades. He instituted an enquiry into the Jagirs of these nobles. He confiscated their estates and withdrew several of their privileges. In this way he curbed the growing power of the Amirs.

Improvements in administration.

Balban reorganized the internal administration and improved its efficiency and discipline. He himself was the fountain-head of all power. He enforced his orders with the greatest strictness. He was an impartial administrator and even his own sons could not expect any undue favour from him. "So great was the dread of the Sultan's inexorable justice that no one dared illtreat his servants and slaves."* He gave very severe punishments to the law-breakers.

Introduction of espionage.

A well-established system of espionage was introduced with a view to make the administration of justice more efficient. These spies checked crimes and protected innocent persons against the high-handedness of the officials. Even the movements of his own son Bughra Khan were carefully watched by the spies.

Fortresses on the Frontier.

Measures against the Mongols. The dread of the Mongols haunted the mind of Balban, and he was always planning how to prevent their recurring attacks. These Mongols had captured Lahore, and every year they created trouble in Sind and the Punjab. As a measure of protection against them Balban built fortresses on the Frontier and sent his sons Mohammad and Bughra Khan with large armies to defend it. He always kept his army ready to stem any sudden attack of these nomads.

Unaggressive foreign policy.

This dread of the Mongols influenced his foreign policy also. As long as this lasted he could not take the risk of new conquests. He could not dissipate his resources which might be needed during a Mongol invasion. Hence his foreign policy was unagressive.

1279 A.D.

Tughril's revolt. In 1279 Tughril Beg, the Governor of Bengal, revolted. He assumed complete independence, struck his own coins and caused the

---

* Dr. Ishwari Prasad : *Muslim Rule in India.*

Khutba to be read in his name. He attacked Jainagar and carried away a lot of wealth from that place.

Balban took immediate action. He sent two armies one after the other to capture Tughril. But both the royal armies were defeated by the rebellious Governor. Accordingly he left his eldest son Prince Mohammad in charge of Delhi and with his second son Bughra Khan he marched towards Bengal to punish Tughril personally. Tughril did not feel himself strong enough to withstand the Sultan and so ran to the wilds of Jainagar. Balban pursued him and discovered his camp. Tughril's men ran away, but he himself was slain. Then Balban came back to Lakhnauti and gave severe punishments to all those who had sided with the rebel. He entrusted the province to Bughra Khan but warned him against any attempt to revolt, giving him to understand that persons rebelling against the Sultan would be punished like Tughril and returned to Delhi. Defeat and death of Tughril.

Death of Balban. In 1285 the eldest son of the Sultan, Prince Mohammad, was killed in a battle against the Mongols. This gave a fatal shock to Balban who died the following year in 1286. 286 A.D.

Estimate of Balban. Dr. Ishwari Prasad remarks, "Balban's career, full of strenuous activity, extending over a period of 40 years, is unique in the annals of mediæval India." The latter half of 13th century was a period of unprecedented stress and storm, and Balban successfully managed the situation by a policy of 'blood and iron.' He was the Bismarck of India. He was a capable and conscientious ruler. He took his high office seriously. "Whereas Mohammad Tughlak was a man of ideas and Ala-ud-Din Khilji, a political economist, *Balban was a man of action.*"* The Bismarck of India.

'He always behaved like a well-bred oriental monarch. His sense of kingly duty was so great, that he never appeared but in full dress even before His high sense of duty.

---

* Lanepoole ; *Mediæval India.*

his private servants. He never laughed aloud, nor joked in his Darbar ; nor did he permit any one to indulge in laughter or amusement in his presence. He despised the company of the low and vulgar and nothing could ever induce him into familiarity with friends or strangers.' We are further told that though in his early days he used to drink and celebrate feasts, on becoming king, he abandoned all such pleasures.

Affectionate in private life ; patron of letters.

He was a man of affectionate nature. He sympathised with the poor and the distressed. At times he behaved like a tyrant and inflicted brutal punishments on those who rebelled against him, but he always graciously treated his loyal servants. He was a patron of the learned. The great Persian poet Saadi enjoyed his patronage.

Establishment of peace and order ; his greatest achievement.

His greatest achievement was that he established peace and order in the country by suppressing all elements of disorder and strife. He successfully checked the tide of the Mongol invaders and the recurring internal dissensions. In very difficult times *he saved the infant Muslim state from destruction.*

His statesmanship lay in his wise unaggressive policy and in his measures for the improvement of his army and his administration. By his military and civil reforms he paved the way for the administrative experiments of Ala-ud-Din Khilji.

The success of Balban was no doubt based upon his personal character, still he could not evade his fate at times. From the position of a son of a chief to a slave, to a water-carrier, a clerk, a huntsman, a noble, a prime minister and statesman, and an exile ; again the chief minister and ultimately Sultan, was his career.

SUMMARY

Balban, 'the man of action,' was the son of a Khan of Ilbari tribe and early in his life was captured by the Mongols who sold him to Iltutmish. His great talents led to his rise and he became the Prime-minister of Nasir-ud-Din and after his death the sovereign. As a minister he crushed the rebellious Hindu chiefs and the Muslim Governors and repelled the attacks of Mongols. As a king he reorganized the administra-

tion and built fortresses on the frontier to check the Mongol invaders. In all areas seething with rebellion, strongholds were constructed, that were filled with Afghan garrisons.

He was a strong ruler and enforced his orders with great strictness. His own sons dreaded him. He crushed all rebellions with an iron hand. The way he crushed Tughril's revolt is an instance of his 'blood and iron' policy.

Balban, the man who never laughed, was the Bismarck of India. He had a high sense of duty and was a man of affectionate nature. His greatest achievement was the establishment of peace and order in the country. By his civil and military reforms he paved the way for the strong administration of Ala-ud-Din Khilji.

FALL OF THE SLAVES

Kaiqubad a monster of sensuality.

End of the Slave Dynasty. Balban had nominated his grandson Kai-Khusru (son of Prince Mohammad) as his successor. The nobles opposed his last wish and placed on the throne Kaiqubad, the son of Bughra Khan, who was the Governor of Bengal. Kaiqubad, a boy of 17, had been brought up under great restrictions. All of a sudden he found himself the master of such a vast kingdom and absolutely free from all checks. So there was a reaction and the puritanical boy became a monster of sensuality. He gave himself up to wine and women. The nobles imitated the Sultan. Nizam-ud-Din, the Vazir of the kingdom, and the ambitious son-in-law of the Kotwal of Delhi, gradually got all power. Bughra Khan came from Bengal to mend his son but went away disappointed.

Assassination of Kai-Khusru, and end of the Slave Dynasty.

Now Nizam-ud-Din began to intrigue for the throne of Delhi. He secured from the Sultan the death-warrant of Kai-Khusru, the heir-designate of Balban. Kai-Khusru was murdered, but this act of wanton cruelty shocked all the Amirs and nobles who rallied under the leadership of Khilji Amir Jalal-ud-Din Firuz. Kaiqubad was murdered by a Khilji Malik and his dead body was shoved into the Jamna river. Jalal-ud-Din Khilji then became the Sultan of Delhi. Thus ended the Slave Dynasty of Delhi.

***Q. 113.* Give an account of the slave system as it existed among the early Muslim invaders of India and the Sultans of Delhi. Illustrate some of its advantages.** (*P. U. 1930*)

The institution of slavery was universal in that age.

The Slave System. In the middle ages slavery was very much in vogue in Asia. Small boys and girls were sold as slaves and brought up by their owners. There were regular slave markets where a slave could be bought and sold at a price like an

ordinary commodity. The victor generally made captives of the vanquished and sold them as slaves. The Slave trade was very brisk and there was a great demand for males as domestic servants and girls as mistresses.

The treatment meted out to a slave depended upon the temperament of his master; a good man would treat him as a son, a bad man as a slave indeed, as he was master both of his body and soul. On the whole his lot was a hard one. But occasionally a slave rose to distinction by dint of his abilities.

Its Advantages. "Whatever may be said against the slave system in the East, it tends to the production of great men. While a brilliant rulers's son is apt to be a failure, the slaves of a real leader of men have often proved the equals of their master. The reason, of course, is that the son is a mere speculation. He may or may not inherit his father's talent; even if he does, the very success and power of the father creates an atmosphere of luxury that does not encourage effort; and good or bad, the son is an immovable fixture. Only a father with an exceptional sense of public duty would execute an incompetent son to make room for a talented slave. On the other hand the slave is the survival of the fittest. He is chosen for physical and mental abilities, and he can hope to retain his position in his master's favour only by vigilant effort and hard service. Should he be found wanting his fate is sealed."*

The slave is the survival of the fittest.

The system existed in the Seljuk Empire.

The famous Seljuk Empire furnished a notable example of the influence of great men upon their slaves. The Mamluk guard of the Emperor Malik Shah formed a school of capable rulers. However servile in origin, the pedigree carried with it no sense of ignominy. In the east a slave was often held to be better than a son, and to have been a slave of Malik Shah constituted a special title of respect. The great slave vassals of the Seljuk were as proud and honourable as any bastards of mediæval aristocracy, and

Mohammad Ghori's slaves.

* Lanepoole : *Mediæval India.*

when they in turn assumed kingly powers they transmitted to their lineage the high traditions of their former lords. The same process was seen in the great slave leaders who were among the earliest Mamluk Sultans of Egypt in 13th century; and an equally conspicuous example is found in India in the slaves of Mohammad Ghori. In fact these slaves were regarded as good as children, and were often given the best of education and training. The story is told about Mohammad Ghori that when some one condoled with him on his lack of a male offspring to carry on his line, he replied: "Have I not thousands of children in my Turki slaves?"

The conception of Slavery in India was different from that in the west. The slaves were mostly those who were captured in wars, and thus belonged originally to noble families. The survival of the fitter was the principle of holding offices. The slaves were allowed to take part in this struggle for supremacy. Besides this a slave in India was generally compensated for his good work. Thus a slave had the incentive to work hard to regain the position he had lost in the early days of his life.

SUMMARY

The institution of slavery that prevailed in Asia in mediæval times had a few advantages too. The slave is the survival of the fittest whereas a brilliant ruler's son is apt to be a failure for he is bred in luxuries that do not encourage effort. Many a slave rose to distinction.

Q. 114. Why did the first Muslim Royal Dynasty of Delhi become known as the "Slave Kings"? Describe the general character of the Dynasty, and the political result of its domination. (1206 to 1220 A.D.) (*P. U. 1935*)

(*As to why the Dynasty was so named see p. 306.*)

The Character of the Slave Dynasty. There were ten kings of the Slave Dynasty who ruled over India from 1206 to 1290 A.D. Out of these Kutub-ud-Din, Iltutmish and Balban stand prominent. Raziya being a woman was not allowed to reign peacefully. The remaining six rulers of this dynasty were

The Kings: most of them were slaves.

worthless fellows and most of them were monsters of depravity. Most of these kings were slaves. They afford glorious instances in the history of the world of men who starting from the humblest status rose by dint of their extraordinary qualities to the highest position of Emperors.

Dissensions and revolts.

The slaves were the first Muslim rulers of India. Much of their time therefore was spent in suppressing the refractory chiefs of their own community and the Hindu rulers of the neighbouring states. Kutub-ud-Din remained busy establishing the Muslim sway over the whole of Northern India. Iltutmish spent much of his time in crushing his rivals. Balban, on the other hand, was occupied in checking the incursions of Mongols.

Humiliation of the Hindus.

Nor were the slave kings free from religious fanaticism. Their Hindu subjects were generally treated with contempt and discrimination. In their own words the Hindus deserved to be "sent to hell." The Muslims were the favoured children of the state.

Consolidation lacking.

The kings of this dynasty were mostly occupied with wars and conquests. They did not get sufficient time to evolve a regular system of administration. Balban did try to reorganize the civil and military administration, but it wus left for Ala-ud-Din Khilji to perfect it.

Indo-Islamic type of architecture.

The slave kings laid the foundation of the Indo-Islamic or Indo-Saracenic type of architecture which was the product of the blending of the Hindu and Islamic ideals. The Kutub Minar, the Jami-Mosque and the tomb of Iltutmish are splendid monuments of their patronage. Balban was a patron of the learned and the famous Persian poet Saadi lived at his court.

Recurring Mongol invasions.

Another notable feature of his period is the constant invasions of the Mongols. Balban, one of the strongest of the slave kings, rightly understood the problem. He built fortresses on the frontier and permanently sent one of his sons, Prince Mohammad, to guard the frontier. Balban's policy was very successful. The dread of the Mongols gave a new tone to his foreign

policy which became absolutely unaggressive. He never dreamt of extending the conquests in the country.

Political results of their domination. The most conspicuous political result of their domination was the establishment of political unity in the country. Whereas before them India was parcelled out into petty independent kingdoms, after this period the whole of Northern India acknowledged the authority of one paramount Mohammadan sovereign.

Political unity.

These Slave rulers suppressed all internal rebellions and lawlessness and established peace and order in the country. Internal security was one of their gifts to India.

(*ii*) Internal security.

Another important political result of their domination was that the external defence of the country was strengthened. This, we believe, was the most important lesson that these slave kings taught to the coming generations. Before them the Hindu chiefs had always neglected the defence of the frontier. That was why the Mohammadans were able to come into India and establish an empire here. Now these Mohammadans paid great attenion to the defence of the Indian frontier. Balban, in this respect, was the pioneer of a new policy. He built fortresses on the north-western frontier of India and placed a permanent guard there to stem the tide of the Mongol invaders.

(*iii*) Frontier defence.

SUMMARY

(1) Most of the kings of the Slave dynasty were slaves and remained busy for much of their time in putting down the revolts of the Hindu rulers and their own chiefs. (2) The Muslims were the favoured children of the state and the Hindus were harshly treated by them. (3) As the Slave kings were mostly occupied with wars and conquests, they could not introduce an efficient administrative system. (4) Their advent led to new type of architecture—Indo-Saracenic. (5) The Mongol invasions were another feature of the period and Balban constructed a line of fortresses on the frontier to check them.

The Slaves established political unity and gave internal security, and strengthened the external defence.

Q. 115. Trace the gradual steps by which the Musalmans made themselves masters of Northern India in the 13th century. (*P. U. 1941*)

After the two battles of Tarain, Mohammed Ghori had laid the foundations of Muslim kingdom in India, and had left Kutub-ud Din Aibek as his Viceroy. Kutub-ud-Din as Viceroy led the Muslim armies from success to success. He captured Hansi, Meerut, Delhi, Ranthambhor and Kol, and overran the country as far as Benares. Gwalior was also conquered by him. In 1202, Aibek captured the fort of Kalanjar. Next he occupied Mahoba. Bengal and Bihar had already been conquered by Mohammed Bakhtiar Khilji. Thus Northern India from Lahore to Lakhnauti and from Delhi to Gujrat lay at the feet of the Muslim conquerors. Kutub-ud-Din Aibek continued these conquests even after he became the Sultan of Delhi in 1206. "He ranks among the greatest pioneers of Muslim conquest in India."

Iltutmish who came to the throne in 1211, after deposing Aram, is the greatest of the Slave kings. He rose from the position of a slave to the position of a great monarch by sheer dint of his personal merit.

In the beginning he had to fight against his rivals, Eldoz and Qubaicha, who surrendered in 1215 and 1217 respectively. The invasion of Chingez Khan helped him in crushing them. Then he turned towards his enemies in India.

He sent troops in 1225 A.D., against the Khilji Maliks of Bengal and defeated them.

In 1231 A.D. the Sultan led an expedition against Raja Mangal Dev of Gwalior, who had thrown off the allegiance of Delhi. Mangal Dev was defeated and Gwalior was annexed. In 1223 he marched against Malwa and captured the fort of Bhilsa. Then he conquered Ujjain, where he destroyed the temple of Maha Kali, and brought one of the idols to Delhi. He was a man of valour and courage, and founded the Slave dynasty on sure footings. The work of

consolidation fell to his share and he completed what had been begun by Kutub-ud-Din Aibek.

The next stage in the conquest of Northern India by the Muslims came, when Balban became the Sultan of Delhi. Like Iltutmish, Balban had also risen from the position of slave to that of a grand monarch, and that too by dint of his personal merit. He was a man of 'Blood and Iron.' He crushed his enemies, with a strong hand, thus establishing his sway over the whole of Northern India.

In 1255, when Balban was a minister of Nasir-ud-Din, the governors of Sind and Oudh raised the standard of revolt and joined their armies to give a battle to the Imperial troops. But Balban proved too strong for them and routed their armies.

In 1259, Balban, led an expedition against Mewat, and crushed the Hindu chiefs who were plundering and destroying the villages there. As a king he took strong action against the Mewatis, and put down the risings at Kampil, Patiala, and Bhojpur, which were the hot beds of disorder. He had to take strong measures against the recurring invasions of the Mongols. When Tughril, the governor of Bengal revolted against imperial troops in 1279, he punished him with a strong hand.

In 1290, after the fall of the Slave dynasty, the Khiljis came to the throne. Jalal-ud-Din Khilji, who founded the dynasty, was no doubt a mild and pacific person, but he was also an intrepid soldier. In 1293, he subdued the Rajputs in Malwa. Two years later Alau-ud-Din conquered Bhilsa.

In 1295, after murdering his uncle Jalal-ud-Din, Ala-ud-Din Khilji came to the throne. He was strong and ambitious. He had very wild designs from the very beginning. He turned his attention towards Gujrat, which had been partially captured by Kutub-ud-Din and Mohammed Ghori, but where the Rajputs recovered their independence. In 1297, Alaf Khan was sent to capture Gujrat. Raja Karan fled away and his queen Deval Devi fell into the hands of the

Muslims. She was sent to the harem of Ala-ud-Din. Gujrat was captured.

In 1299 A.D. the imperial forces besieged Ranthambhor. Rana Hamir offered a stout resistance. The Sultan had to give up the effort for the time, as there was mutiny in his troops. After subduing the mutineers, he again pressed hard the siege, and became the master of the Fort. Ulugh Khan was put incharge of the Fort.

Thus it was that beginning with the conquests of Mohammed Ghori, the 13th century in India, saw the sway of Musalmans, spreading over the whole of Northern India.

CHAPTER XXI

THE KHILJIS AND THE CONQUEST OF THE DECCAN

THE KHILJI DYNASTY (1290 TO 1320)

Khiljis were Afghans in association and character

The origin of the Dynasty. The Slave kings of India were Turks. During their rule many other Mohammadan adventurers settled in India. Among these people there were those who were called the Afghans or Pathans. These people were of mixed origin but were essentially Afghans in association and character. One of their tribes was called Khilji, probably after their native village Khalj in Afghanistan.

Chosen Sultan by the nobles.

Jalal-ud-Din Khilji. In 1290 when the Slave Dynasty came to an end with the death of Kaiqubad, the nobles chose Jalal-ud-Din Khilji as the Emperor of Delhi. He was at Kilughari where the soldiers and citizens acknowledged him as the new Sultan. The people of Delhi at first were opposed to him but later on his generosity and justice and the excellence of his character won over all opposition. Gradually he established his power.

A mild and pacific person.

Jalal-ud-Din was 70 years old when he became the Sultan of India. Probably due to his old age he was a mild man and was averse to bloodshed, and war. He was a man of a pacific nature and was, therefore, not fit for the throne in those stormy times. His mildness caused rebellion and disorder in the country.

Just a year after his accession Malik Chajju, the nephew of Balban, revolted. The Sultan marched against him. The followers of Chajju dispersed but some of them were captured. The Sultan pardoned them. This affords us an instance of the weakness of the Sultan's policy. Another example of his weakness was shown when he pardoned a gang of robbers who were arrested by his men.

An intrepid soldier.

As a soldier, however, he was quite intrepid. He defeated the Mongols who invaded India in 1292, but he committed a great political blunder by allowing them to settle near Delhi. In 1293 he subdued the Rajputs in Malva. Two years later Ala-ud-Din conquered Bhilsa.

The wealth of Devagiri : a sore temptation.

Ala-ud-Din's expedition to Devagiri. Jalal-ud-Din had entrusted the fief of Kara and Oudh to Ala-ud-Din, his nephew and son-in-law. The latter was a very ambitious and dashing young man. He had heard of the enormous wealth of Devagiri (Daulatabad) and had set his heart on its plunder. In 1294, at the head of 8,000 cavaliers, he marched towards

Devagiri. Soon he reached Elichpur. To remove the suspicion of the people he declared that he had quarelled with his uncle and was going to the south to find some job. From Elichpur he proceeded to Ghati Lajaura, 12 miles from Devagiri.

Surrender of Raja Ram Chandra.

On hearing of the approach of Ala-ud-Din, Ram Chandra, the Raja of Devagiri, shut himself up in the fortress and determined to withstand the attack of the Mohammadans. Unluckily his son Shankara Deva was away on a hunting expedition with the main forces of the kingdom. In the meantime Ala-ud-Din entered the town and plundered the people. At this time a strange rumour was set afloat that the Sultan of Delhi himself was coming towards the Deccan at the head of a huge force. Ram Chandra, therefore, surrendered and agreed to pay to Ala-ud-Din a large quantity of gold, precious stones and a large number of elephants.

Defeat of Prince Shankara.

Meanwhile Shankara Deva returned from the hunt and was surprised to find what had happened. He summoned courage and asked Ala ud-Din to restore to him whatever he had taken from his father. This was enough to excite Ala-ud-Din to attack Shankara. At first Shankara was successful in beating back the Mohammadans but ultimately he was defeated. A vast treasure fell into the hands of Ala-ud-Din who also annexed the district of Elichpur. Therefore Alatud-Din returned to Kara in triumph.

(*i*) Large booty. (*ii*) A splendid feat of daring.

The importance of the expedition. Ala-ud-Din's expedition to Devagiri is very important. In the first place, it brought a lot of wealth to Ala-ud-Din, with which he was able to bring about a *coup d'etat i.e.*, the overthrow of Jalal-ud-Din. Secondly, it was an amazing feat of adventure in the history of Mediæval India. This was the first footing which the Mohammadans obtained south of the Vindhyas, and as such it is a notable event in the history of the country.

1296 A.D.

Murder of Jalal-ud-Din. On his return Ala-ud-Din planned to kill Jalal-ud-Din. He sent his messengers to the court to announce his success. He pretended that he was afraid of the king's wrath as he had undertaken the expedition to Devagiri without the permission of the king. He therefore, gave out that he would consider himself pardoned if the king came outside Delhi to meet him. Jalal-ud-Din agreed, crossed the Ganges in a boat and met Ala-ud-Din with a few followers. When the king was affectionately embracing Ala-ud-Din, his head was cut off by one of Ala-ud-Din's men. Ala-ud-Din was proclaimed the king of Delhi. This happened in 1296.

THE CONQUESTS OF ALA-UD-DIN KHILJI

The Accession of Ala-ud-Din Khilji. Having killed his uncle Ala-ud-Din proceeded towards Delhi where he was confronted with a difficult situation. The murder of Jalal-ud-Din had sent a thrill of horror among the people. The

nobles were hostile to him. The queen-mother Malika Jahan set up her sons Arkali Khan and Qadr Khan as the claimants to the throne. Qadr Khan was placed upon the throne as Rukn-ud-Din Ibrahim.

Ala-ud-Din had to face a difficult situation.

Ala-ud-Din, however, proved equal to the difficult task before him. He shut the mouths of some with gold which he distributed very freely and silenced others by promoting them to high offices. In this way he over-rode all opposition. Qadr Khan came out of Delhi to oppose him but when he found that his own men had deserted him, he ran away towards Multan. Ala-ud-Din had to subdue a few more revolts to become the undisputed king. In 1299, 1301, Haji Maula captured Delhi in the absence of the Sultan. The rising was supressed and Haji Maula with his followers was put to death. Again Ala-ud-Din's two nephews—his sister's sons, Umar and Mangu, rose in Badaun and Oudh, but were captured and blinded. At another occasion Akat Khan—a cousin of Ala-ud-Din wounded and almost killed him while hunting and came back to capture the throne. But Ala-ud-Din recovered and came back in time to execute him and regain his position. Ala-ud-Din now was the undisputed Sultan of Delhi.

The Mongols. As soon as Ala-ud-Din was firmly established on the throne of Delhi he gave his attention to the problem of defence against the recurring Mongol invasions. These invasions were a source of constant menace to the peace and security of India. Ala-ud-Din completed the work of frontier defence begun by Balban and placed strong garrisons in the frontier outposts of the kingdom. His strong measures were successful and the repeated attacks of the Mongols between 1296 and 1305 were repelled.

Recurring Mongol invasions.

The first of these attacks was led by Amir Daud, the ruler of Transoxiana, who invaded India with 100,000 Mongols but was driven back by Ulugh Khan. The next Mongol invasion was led by Saldi. He was defeated by Zafar Khan who captured him and his 2,000 followers.

Kutlugh Khan's raid 1927 A.D. :

The worst of all these Mongol invasions took place in 1297 when Kutlugh Khan starting from the Oxus and coming down the passes marched upon Delhi, driving before him such a crowd of fugitives that the streets were blocked and a state of famine prevailed. Ala ud-Din Khilji had to take the field in person. The Mongols were repulsed. They again appeared in 1303 but were beaten back by Ghazi Tughlak, the warden of the marches.

Wild designs of Ala-ud-Din. When Ala-ud-Din had successfully repulsed the Mongols, he began to cherish wild designs. Sometimes he thought of world conquest and of becoming another Alexander, while at other times like Mohammad he thought of preaching a world religion. Qazi Ala-ul-Mulk, however, brought home to him the wildness of his

Qazi Ala-ul-Mulk's sound advice.

designs and suggested to him that there were two tasks that needed his immediate attention. One was the conquest of the still independent Hindu kingdoms and the rooting out of all disaffection from the empire, and the second was the closing of the road to India against the Mongols. The Qazi also advised him to lead a more sober and abstemious life. The Sultan highly admired the sincerity of the Qazi and amply rewarded him.

Aggressive imperialism of Ala-ud-Din.

The Conquests of Ala-ud-Din. Ala-ud-Din now embarked upon a career of conquests and *aggressive imperialism*. His first efforts were directed against Gujrat. The earlier Mohammadan rulers, like Mohammad Ghori and Kutub-ud-Din, had partially succeeded in subjugating Gujrat, but the Rajputs had recovered their independence. Ala-ud-Din now sent a strong force under Alf Khan in 1297, and Anhilwara, the old capital was taken. The Raja, Karan, fled and his queen Kamla Devi fell into the hands of the Muslims. She was sent to Delhi where she was sent to the imperial harem. The whole of the Gujrat was brought under Muslim rule.

The conquest of Gujrat ; 1297,

Capture of Ranthambhor ; 1299.

In 1299 the forces of the Sultan besieged the famous Rajput fortress of Ranthambhor, but Rana Hamir offered a stout resistance. Sharp skirmishes went on for some time when the Sultan was compelled to abandon the siege due to mutiny in his own forces. The mutiny was, however, soon put down and the siege was pressed with greater vigour. The fort surrendered. Ala-ud-Din placed Ulugh Khan in charge of Ranthambhor.

Conquest of Mewar : 1303.

Flushed by his successes Ala-ud-Din turned his attention to Mewar, the premier, state of Rajputana. Chittor was its capital. It had not yet been conquered by any foreigner. It was naturally protected by high mountains and was considered impregnable. Ala-ud-Din led a huge army against it. The immediate cause of attack on Chittor was Ala-ud-Din's ardent desire to gain possession of Padmini, the beautiful wife of Rana Rattan Singh. We all know the old story how the Rana agreed to show the face of his wife to the Sultan through the medium of mirrors and how Ala-ud-Din seized the Rana when he accompanied him to the outermost gate of the fort. Then the Sultan sent word to Padmini that the Rana would be released if she agreed to enter his harem. Word was accordingly sent back to the Sultan that Padmini accompanied by her maids would be coming to the royal camp. 700 litters proceeded to the Royal camp. Out of them sprang out Rajput soldiers who fighting bravely rescued their chief and carried him off to Chittor. Thereupon Ala-ud-Din flew into rage and attacked the fort and captured it after a very bloody battle. 30,000 Rajputs lay dead on the battle-field. Padmini and other Rajput ladies performed *Jauhar* and perished in the flames.

Ala-ud-Din put Prince Khizr Khan in charge of the fort. But the Rajputs did not allow him to rest in peace. They pressed him so hard that the fort was handed over to Maldeva.

After seven years Rana Hamir recovered the fort from Maldeva. Under Hamir Chittor regained its former glory,

The conquest of Chittor broke the back-bone of the Rajput power. Malwa also submitted and was placed under a Muslim governor. Mandu, Ujjain, Dharanagri and Chanderi were all reduced in turn. By the end of 1305 A.D. the whole of Northern India accepted the suzerainty of Ala-ud-Din. Reduction of Malwa and other Rajput states.

Q. 116. Give a critical account of the South India campaign and the policy of Ala-ud-Din Khilji. (*P. U. 1936*)

Q. 117. Form an estimate of the character of Ala-ud-Din Khilji and give a detailed account of his conquest of the Deccan. (*P. U. 1938*)

The Conquest of the Deccan. The country beyond the Vindhyas, the Deccan, was divided into several small independent kingdoms. The most important of them were (1) the Yadavas of Devagiri (2) the Kakatiyas of Warangal, (3) the Hoysalas of Dwarasamudra, and (4) the Pandyas of Malabar. These kingdoms were mutually jealous of one another, and therefore incapable of collective action. And yet they offered a sore temptation to the Muslim invaders as they had amassed a huge wealth by their flourishing commerce with foreign countries. The Deccan kingdoms: their mutual jealousies.

For a hundred years after the death of Mohammad Ghori these kingdoms were left undisturbed. During this interval the Muslims were busy with the task of founding and consolidating their empire in Northern India; and so the Deccan escaped their ravages. With the rise of Ala-ud-Din Khilji to power, her turn also came. When he had conquered the whole of Northern India, his thoughts turned to the Deccan. A hundred years of respite.

As we know, Ala-ud-Din had already led a successful expedition to Devagiri in 1293. That expedition had opened the gates of the south to him and had revealed its rotten political condition. Its memories were still fresh in his mind, and they encouraged him to repeat his splendid performance. He also knew that a lot of wealth would be the prize of the victor. This furnished a forceful reason for undertaking an expedition to the south. Accordingly he prepared a Malik Kafur's expedition: 1302-1311.

huge army, placed it under the command of his able slave, Malik Kafur, and despatched it to the south on its famous career of wars and conquest.

Reduction of Devagiri.

Kafur's first objective was Devagiri. Raja Rama Deva, the Prince of Devagiri, submitted to him. The whole of Maharashtra was subdued and the Mohammadan army captured a large booty. Kafur proved wise and tactful. He treated Raja Rama Deva very kindly and restored his dominions to him on condition of recognizing the suzerainty of the Delhi Sultan.

Capture of Warangal; 1309-1310.

Kafur then crossed the Godavari river and directed his march to the kingdom of Rudra Deva, the Raja of Warangal. After a long siege the fort of Warangal was captured and the Raja purchased his safety by offering a heavy sum of money and a tribute.

Hoysala Kingdom overrun: 1310.

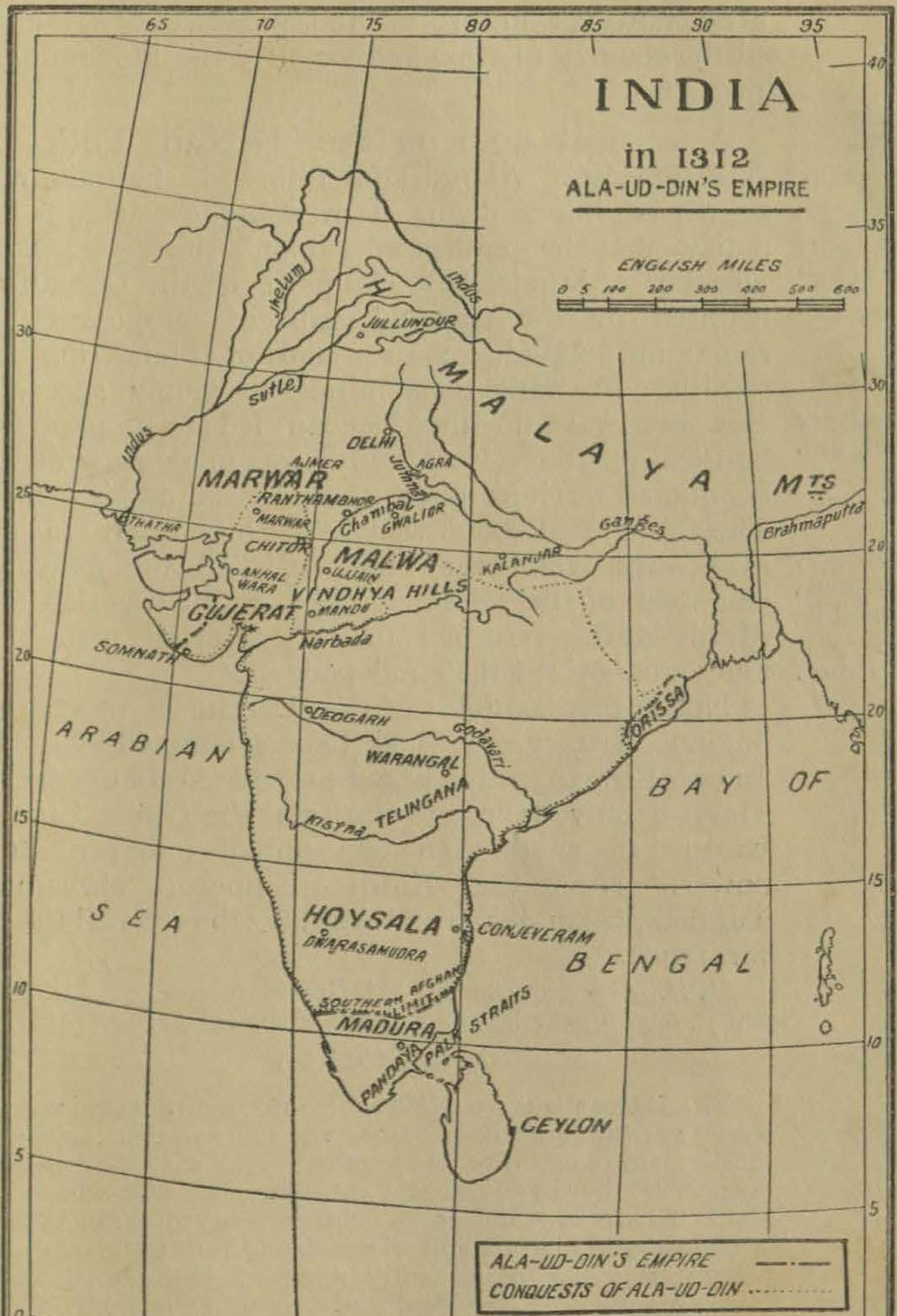
Kafur was bent on conquering the whole of the south. He, therefore, crossed the Krishna and turned towards Dwarasamudra, in the Karnatic, of the power and wealth of which he had received glowing reports at Devagiri. Dwarasamudra was the capital of the Hoysala or Ballal Kingdom. Vir Ballal, its ruler, was defeated and made prisoner, and the entire Hoysala Kingdom which comprised the whole of modern Mysore was overrun and plundered.

Conquest of Madura: 1311.

The victorious Muslim general, flushed by these successes, then penetrated to the extreme southern point of India, namely Madura, the ancient capital of the Pandyas. He built a mosque there which was in existence in the 17th century when Ferishta wrote his history of India.

Conquest completed by 1312.

Thus by the end of 1312 the whole of the Deccan was subjugated and lay writhing at Ala-ud-Din's feet. But the conquest failed to be a permanent acquisition to the Muslim Empire. The Hindus were not prepared to submit so easily to the Muslim yoke. Indeed within the short space of three years before Ala-ud-Din's death, almost all of them regained their independence. At Devagiri Rama Deva remained loyal but his son withheld the tribute and proclaimed his independence. Kafur was sent back to the Deccan where he defeated him and put him to death. Soon


INDIA
in 1312
ALA-UD-DIN'S EMPIRE
ENGLISH MILES
0 5 100 200 300 400 500 600
Jhelum
Indus
Sutlej
JULLUNDUR
H
M
A
L
A
Y
A
MTS
DELHI
AGRA
Jumna
AJMER
MARWAR
RANTHAMBHOR
Chambal
GWALIOR
CHITOR
MALWA
UJJAIN
VINDHYA HILLS
KALANJAR
Ganges
Brahmaputra
ANHAL WARA
GUJERAT
MANDU
Narbada
SOMNATH
THATHA
DEOGARH
Godavari
WARANGAL
TELINGANA
Kistna
ORISSA
ARABIAN
SEA
BAY OF
BENGAL
HOYSALA
DWARASAMUDRA
CONJEVERAM
SOUTHERN AFGHAN LIMIT
MADURA
PANDYA
PALK STRAITS
CEYLON
ALA-UD-DIN'S EMPIRE
CONQUESTS OF ALA-UD-DIN

after, however, his brother-in-law Harpaldev summoned the country to arms and expelled the Mohammadan garrisons.

Its aims : lust for gold and conquest.

A critical note on the Deccan Policy of Ala-ud-Din. Ala-ud-Din followed the policy of aggressive imperialism. It was in pursuance of that policy that he embarked upon the conquest of Deccan. Ala-ud-Din's conquest of the Deccan was inspired by the two-fold aim of subjugating the remaining Hindu states and of plundering their wealth. In both these aims he amply succeeded.

Its transitory nature.

But his wars in the Deccan led to no permanent political results. No attempt was made to bring the conquered territory under the imperial administration. The subjugated states were very much left to their own ways when they had satisfied the avaricious demands of the Sultan. The result was that when Malik Kafur returned they re-asserted themselves, and again gained their independence.

Deccan, however, resumed its independence.

Nor is this conquest of the Deccan a newthing in Indian History. It had been attempted by ancient Indian Kings. Samudragupta had accomplished it. Harsha only failed to imitate the Gupta Emperor because the south then was united under a strong power. After the Khilji Emperor Mohammad Tughlak, Shah Jahan and Aurangzeb repeated the performance.

N. B. For an estimate of the character of Ala-ud-Din Khilji, *look up* the last four paras of the answer to Q. 117.

SUMMARY

The Deccan was parcelled out into many kingdoms that were warring with one another and their wealth tempted the Muslim invaders. For a hundred years it escaped the ravages at the hands of the Muslims but Ala-ud-Din sent Malik Kafur to conquer it. Kafur easily overran Devagiri, Warangal and Madura and a large booty fell to his lot. The Deccan was not permanently annexed to the Khilji empire. Three years before the death of Ala-ud-Din the Hindus of Deccan shook off the Muslim yoke. Lust for wealth and power was the inspiring motive of Ala-ud-Din's Deccan campaign. His policy was that of aggressive imperialism.

The Extent of his Empire. Ala-ud-Din's power reached its climax by 1312. By that date the whole of India practically was under his sway. His empire extended from Lahore in the north to Dwarasamudra in the south and from Gujrat in the west to Lakhnauti in the east. It was the first Muslim Empire that covered the whole of India.

Ala-ud-Din's empire extended over the whole of India.

But this empire lacked the elements of permanence. Its very vastness was a cause of its decline and decay. Ala-ud-Din's reign was a period of continual wars. He did not get any time to unite the different parts of the empire into one organic whole. During his life-time he was able to keep these parts together with immense difficulty. Even so the last years of his reign saw this unwieldy fabric crumbling. The distant provinces rebelled. The Deccan resumed its independence. And when he died in 1316 and his place was filled by weak successors the empire lost its main support and crumbled down to pieces.

Q. 117. **Describe the administration of Ala-ud-Din Khilji, with special reference to (*a*) his theory of kingship, (*b*) organization of the army, and (*c*) the control of the market. What were the weak points in the political system of Ala-ud-Din Khilji ?** (*P. U. 1935*)

Q. 118. **Carefully outline the administrative and economic reforms of Ala-ud-Din Khilji.** (*P. U. 1941*)

THE ADMINISTRATION OF ALA-UD-DIN KHILJI

Measures to stamp out sedition. Ala-ud-Din lived in very difficult times. The Muslim Empire had not yet been firmly rooted in the Indian soil, and no dynasty had reigned long enough to have gathered round it the sanctity that is associated with royalty. Ala-ud-Din's reign was not free from internal dissensions and intrigues. His authority was often questioned, and revolts against it were not infrequent. The spirit of sedition was rife among the nobles, and it was very necessary for the king to adopt measures to stamp it out.

Ala-ud-Din proceeded in the matter in a systematic manner. He deeply pondered over the question of sedition, and came to the conclusion that there were four causes responsible for it : (1) The Sultan's neglect

The four causes of sedition : measures to stamp it out.

of the affairs of the state, (2) friendship and frequent mixing among the nobles and Amirs, (3) excess of wealth, and (4) wine-drinking. He took strong measures to repress these. The property, pensions and endowments of the nobles were confiscated. They were forbidden to mix freely and their social gatherings were forbidden. The use of liquor was strictly prohibited. To set a moral example the Sultan gave up drinking himself.

An elaborate system of espionage.

An elaborate system of espionage was set up by which the Sultan kept himself informed of the actions of his officials and subjects. His spy-system was so efficient that the nobles thought that even the walls had ears. They were often surprised to hear from the lips of the Emperor something which they had yet in their minds.

Discontent among the nobles.

The result of these repressive measures was that life became very boring. To all intents and appearances the spirit of disaffection was uprooted but it continued to smoulder. The nobles harboured grave discontent in their hearts and waited for the day, "when the Sultan's grip would be loosened and they will be at liberty to live according to their wish."

Unjust aud severe.

His attitude towards the Hindus. Ala-ud-Din treated the Hindus with an unjust severity. In addition to the land revenue the Hindus had to pay special taxes as the grazing-tax, the house-tax and above all the hated religious-tax known as Jaziya. All these taxes were collected with great severity. Ala-ud-Din's aim was to reduce the Hindus to such a condition that they should not be able to ride on horseback, wear fine clothes, carry arms and enjoy luxuries. The Hindus were indeed reduced to an economic state bordering on poverty, so much so that the wives of several notable Hindus were forced to serve in the households of the Muslims.

Army Reform. Ala-ud-Din was a real militarist. For a monarchy which was essentially of a military character a well-organized army was a primary necessity. In order to maintain the large empire

that he had built up, to check the foreign invasions and to suppress all internal revolts, Ala-ud-Din needed a permanent standing army, to be directly paid by the state. This was realized by Ala-ud-Din who kept his army always in an excellent order. Able and tried generals were placed at its head. The pay of a soldier was fixed at 234 tankas a year, and a man with two horses was to be paid 78 tankas more.

A standing army under able generals.

Control over the market. Ala-ud-Din was a political economist. Such a large army could not be maintained without putting a severe burden on the budget of the state. So the Sultan decided to regulate the prices of commodities in order to keep them low. A tariff list was prepared which contained the prices of all commodities required for daily use. These prices were enforced by two officers—the *Diwan-i-Riyasat* and *Shahna-i-Mandi*—who superintended the market. These officers performed their duties with strictest honesty and regularity. The cattle market was also controlled, weights and measures were inspected at intervals, and if they were found less the defaulter was severely punished.

A tariff list.

In addition to these measures provisions were made for supplying cheap corn to the army. Royal granaries were built where grain was accumulated. Land revenue was realized in kind and not in cash, and it was with the proceeds of this tax that the royal granaries were filled.

Royal granaries.

The Results of his Reforms. These measures of Ala-ud-Din achieved their desired end. The country was saved from external invasions and from internal revolts. His authority was acknowledged over every part of the empire. Crime was considerably decreased. The people led a contented life as living was cheap. They looked up to the Sultan as their protector against a recurrence of disorders and anarchy.

Internal peace.

Safety from external invasions.

General prosperity.

Ala-ud-Din's Theory of Kingship. A word may now be said about the singular but clear-cut views of Ala-ud-Din about kingship and its responsibilities. Unlike other Muslim rulers of the age Ala-ud-Din did

He rejected interference of Muslim Ulemas,

not brook any interference of the Ulemas in matters of state. He was an autocrat of autocrats, a pivot around which the whole machinery of the government moved. Nothing was done in the state but by his commands. His will was to be the law which had nothing to do with the principles of the Quran, the Law of the Prophet. Ala-ud-Din did not feel any connection between religion and politics. He expressed his own theory of kingship while talking to Qazi Maghis-ud-Din : "I do not know whether this is lawful or unlawful. Whatever I think to be for the good of the state, or suitable for the emergency, that I decree, and as for what may happen to me on the approaching day of judgment that I know not." He deserves every credit for such bold views. For general administration even Ala-ud-Din could not work all alone. He required the help of others, besides his efficient army. He had four ministers, namely Ulagh Khan, Nusrat Khan, Zafar Khan and Alap Khan. The kotwal of Dehli was a little below these four. They were given portfolios, but were in reality, the secretaries of the Sultan, and dependant upon his pleasure. He had besides them an Imperial Council and an Imperial Assembly also to help him, but the members were not elected, rather they were his servants. He had a highly organized system of espionage, and could depend upon that. The circumstances in which he came to the thr one, the danger of the Mongol invasion, and his own wild designs shaped his religious, economic and political policies.

The weakness of Ala-ud-Din's system. Though Ala-ud-Din ruled without any serious checks to his authority, and maintained himself as the undisputed despot of the whole empire, his system of government was essentially weak. It suffered from certain intrinsic defects which finally sapped its strength :

Severity to the Hindus.

(1) In the first place we may mention his attitude towards the Hindus in general and the Hindu princes in particular. This was bound to cause grave

discontent among them. Their co-operation had been rejected by the Khilji Emperor : on the other hand, they were treated with considered contempt, and were made the object of considerable humilitation. The Hindus therefore could not be expected to be loyal to their oppressor. They anxiously waited for an opportunity to break away from their subjection. In fact his policy towards the Hindus was the main cause of the failure of his system.

Repressive laws.

(2) His repressive measures which prohibited the social activities of the nobles caused great dissatisfaction among them. The nobles who were accustomed to a gay life were disgusted with these laws.

Control over markets.

(3) His excessive control over the market displeased the merchants.

Over-centralization.

(4) "Over-centralization, repression and espionage, all undermined the imperial authority."

(5) He became over-suspicious and thus lost the sympathies of his nobles.

Weak successors.

(6) In the mediaeval days much depended on the personality of the sovereign. He committed the greatest political mistake by neglecting the training of his sons.

(7) He favoured the converts and upstarts.

Force was the basic principle of his policy.

Thus we find that the fundamental principle of his policy was force and fear not good-will and co-operation. No government which is based on force can last long.

A great soldier.

An estimate of Ala-ud-Din. The reign of Ala-ud-Din represents the high water-mark of Muslim despotism. He was a great militarist, endowed with unusual valour and courage. His expedition to the Deccan was an amazing feat of chivalry. He was very adventurous and never shrank from danger. He brought practically the whole of India under his sway.

He never stood on scruples. He was a tyrant by nature and followed a policy independent of the Quran. He was the first Muslim ruler who had the courage to stand against the canonists. He enunciated his own theory of kingship in which religion was

divorced from politics and which had the public weal as its only aim.

A conscientious ruler. A determined will, a capacity to work other men at red heat, an implacable resolve to make the state efficient, enabled him to grapple successfully with the problems of his time. He did much to relieve human wants and misery by the control of markets and like Napoleon found in cheap bread the supreme talisman of statesmanship.

Patron of arts and letters. He was himself illiterate but patronized the learned and the pious. Amir Khusru, the poet-laureate, and Nizam-ud-Din, the saint, lived at his Court.

A great Administrator. He was a great administrator and saved the state from the invasions of the Mongols and from internal revolts.

SUMMARY

Ala-ud-Din discovered four causes of sedition in his kingdom (1) his neglect of state affairs. (2) friendship among the nobles, (3) excess of wealth, (4) wine-drinking. He adopted strong measures to wipe out sedition from his kingdom : (1) Confiscation of the property of nobles, (2) Prohibition of social gatherings and wine-drinking. (3) Introduction of espionage. These measures caused grave discontent among the nobles.

Ala-ud-Din was unduly harsh towards the Hindus, who were required to pay many kinds of special taxes. He established a permanent standing army, directly paid by the state He rightly deserves the title of a 'political economist as he appointed supervisers of the markets in order to regulate the prices of commodities. His reforms led to internal peace, security from external invasions and general prosperity.

Ala-ud-Din wanted to be Pope and Caesar in one and so did not brook the interference of the Ulemas.

His system had many weak points. His harsh treatment of the Hindus, repressive measures for the nobles, control over markets and over centralization undermined the solidarity of the kingdom.

He was a military genius and a strong ruler. He extended his patronage to men of letters.

Q. 119. Briefly sketch the history of the growth and spread of the Muslim power in India between 1206 and 1318. (*P. U. 1936*)

GROWTH OF THE MUSLIM POWER

Slaves and Khilji's : 1206-1320 Between 1206 and 1318 there were two dynasties that ruled India—the Slave Dynasty and the Khilji

Dynasty. We have already seen how the Slave kings, Kutub-ud-Din, Iltutmish and Balban, extended the Muslim power over Northern India and how the Khilji king Ala-ud-Din pushed the Muslim power to the south of India. (*Look up* the reigns of the above-mentioned sovereigns.)

Kutub-ud-Din Aibek spread the Muslim power over the whole of Northern India.

Kutub-ud-Din Aibek was the first Muslim sovereign of India who could claim an unbroken record of triumphs. He led the Muslim armies from success to success. He captured Hansi, Meerut, Delhi, Ranthambor and Kol and over-ran the country as far as Benares. In 1202 he conquered Kalanjar. Next he occupied Mahoba. Bengal and Bihar had already been conquered by Mohammad Bakhtiar Khilji. Thus the first slave king of India spread the Muslim power over the whole of Northern India. He did not get enough time to consolidate these conquests. That work was left for Iltutmish and Balban.

Iltutmish and *Balban* consolidated the Muslim Empire in the North.

When Iltutmish ascended the throne of Delhi there were several other claimants to it. Henceforward these kings had to fight both against the Hindu kings and the Muslim claimants to spread the Muslim empire. He crushed all his rivals and subdued the rebellious Hindu rajas. His work was continued by Balban who further strengthened the Muslim power in India. He successfully repelled the repeated attacks of the Mongols and suppressed all disaffection and strife in the country. He built fortresses on the frontier and filled them with permanent garrisons. Thus Balban provided against the constant menace of the Mongol invaders. This dread of the Mongols greatly influenced his foreign policy which became absolutely unaggressive. He never tried to make further conquests in India.

Ala-ud-Din: His conquest of the Deccan.

It was left for Ala-ud-Din to extend the Muslim power in the Deccan also. His own expedition to the Deccan in 1293 was a marvellous achievement. When he became king, he sent his general Malik Kafur to crush all the independent kingdoms of the south. Thus by the end of the reign of Ala-ud-Din the Muslim power extended over the whole of India.

Just in about a hundred years the whole of India came under the sway of the Mohammadans.

SUMMARY

Slave and Khilji dynasties ruled India from 1206 to 1318. Kutub-ud-Din Aibek, the founder of the Slave dynasty extended the Muslim power over the whole of Northern India and Iltutmish and Balban consolidated the Muslim power in the North. It fell to the lot of Ala-ud-Din to extend the Muslim rule to the Deccan.

***Q. 120.* Gibbon sums up the history of Asiatic dynasties "as one unceasing round of valour, greatness, discord, degeneracy, and decay."**

Illustrate this statement in the case of the Khilji Dynasty in Indian History. (*P. U. 1930*)

***Q. 121.* "The early Muslim dynasties were short-lived." Comment on the statement.**

END OF THE KHILJIS

Founders of dynasties were men of great ability.

The founder of a dynasty or a kingdom is necessarily always a man of extraordinary talents. It requires guts to do anything original. No weak man can even make a small beginning with anything, much less found a dynasty. This has been amply proved in Indian history. The founders of all dynasties have been men of exceptional ability who have shown great valour and strength of character. Mahmud, Mohammad Ghori and Alu-ud-Din were great soldiers and capable rulers.

Degeneration under weak successors.

But these great men, the founders of ruling houses, were generally followed by weak and incompetent successors. They were unable to bring to the task of government, the valour, the courage and the administrative ability that had distinguished their illustrious ancestors. Their political training had been neglected, and no provision had been made to safeguard them against the corrupting influence of the Muslim *zenana*. When they ascended the throne they invariably fell into evil ways and bad company. The affairs of the state were neglected. Sedition raised

its head and was allowed to spread itself with a fatal indifference. The result was that the sceptre crumbled in the hands of these weak successors and the empire went into a process of decay and disintegration. The history of the early Muslim dynasties, the Ghaznavides, the Slaves and the Khiljis amply bears out the truth of these remarks.

Khilji Dynasty: disputed succession after the death of Ala-ud-Din Khilji.

When Ala-ud-Din died in 1316 there was no one among his sons fit enough to take his place. The favourite Kafur seized the reins of government and set up Shahab-ud-Din Omar, a child of six on his father's throne. Two elder sons of the late king were deprived of sight with atrocious cruelty. The chief queen was robbed and turned out of the palace. Kafur was, however, not allowed to rule for long. He soon met a terrible end which he richly deserved, being murdered in bed. Another son of Ala-ud-Din, after acting for a few months as Governor for his brother, seized the throne with the title of Kutub-ud-Din Mubarak Shah.

Mubarak Shah: slave to wine and women.

Mubarak was an easy-going, good-tempered youth of seventeen. He was an inveterate slave of his pleasures, and under him everything returned to the old lax way. The Sultan set his subjects a bad example. Utterly careless and unspeakably depraved, he threw himself heart and soul into all the recklessness of unclean living. Openly by night and by day he displayed his contempt for decency. He had a servile favourite Khusru Khan, a converted low caste Hindu, and under the latter's corrupt influence became more shameless than ever. His speech became foul and obscene. He tricked himself in woman's clothes. No more was the Sultan seen at the public prayers in the mosque of his forefathers. The fast of Ramzan was openly violated.

His tyranny.

With this wholesale abandonment of religion and morals the reckless youth's temper began to show the ferocity of his vindictive father. He caused the Raja of Devagiri, Haripala Dev, to be flayed alive. His own brothers did not escape his fury. Three of them

were murdered. The Governor of Gujrat was executed for no fault. Finally one night, in March 1321, the favourite murdered his master, and the headless trunk of Mubarak Shah was seen by the light of torches falling from one of the palace windows. He amply deserved his fate. Thus ended the dynasty of Ala-ud-Din Khilji, amply bearing out the remark of Gibbon that the History of Asiatic dynasties is "one unceasing round of valour, greatness, discord, degeneracy and decay."

Accession of Ghias-ud-Din Tughlak.

Now Khusro became the Sultan under the title of Nasir-ud-Din. But he could not enjoy his ill-gotten position for long, for his subjects rose in revolt and he was removed from power by Ghazi Malik who ascended the throne with the title of Ghias-ud-Din Tughlak.

SUMMARY

Founders of all dynasties were persons of exceptional ability but they were usually followed by incompetent successors who fell into evil ways and neglected state affairs. They did not crush the seditious spirit that led to disintegration. These remarks aptly apply to the early Muslim dynasties.

After the death of Ala-ud-Din, Kafur seized the reins of government and placed on the throne a child of six. He meted out brutal treatment to the Chief Queen and other sons of the king. However, he was justly murdered and was succeeded by another son of Ala-ud-Din, Mubarak Shah, who was a debauch and tyrant. Mubarak also fell a prey to the assassin's knife and was succeeded by Khusro in 1321. The subjects led by Gazi Malik revolted against him and dethroned him. Ghazi Malik ascended the throne as Ghias-ud-Din Tughlak.

CHAPTER XXII

MOGHUL INVASIONS OF INDIA

Q. 122. **Give a short account of the Moghul attacks on India previous to the year 1398. How did they influence the policy of the Delhi Sultans?** (*P. U. 1936*)

Q. 123. **Give a short account of the main Moghul invasions of India during the Delhi Sultanate. How did they prepare the way for the final establishment of Moghul power in India?** (*P. U. 1934*)

MONGOL OR MOGHUL ATTACKS ON INDIA

A nomadic race of Central Asia.

The Mongols. The Mongols were a short-statured, small-eyed and yellow-faced people who lived in Central Asia. They were heathens and their habits were nomadic. They were fine horsemen, and ruthless, brutal soldiers who knew neither mercy nor chivalry. In fact the word 'Mongol' is derived from the word *Mong* which means brave and courageous.

Chingez Khan's invasion : 1221 A.D.

The First Mongol Attack. We first hear of the Mongols in Indian history in connection with the name of Chingez Khan, the ferocious ruler of Central Asia, who penetrated into India in 1221. Chingez Khan, whose real name was Temujin, was born in 1162. His youth was passed in a severe struggle against adversity. But he had unusual courage and perseverance, and he gradually succeeded in establishing his supremacy over the nomad hordes of Mongolia. About the beginning of the 13th century he was elected as their king. He now assumed the title of Chingez Khan, and in the course of a few years, conquered a large portion of China and all the famous kingdoms of Central Asia. With his savage hordes he then fell upon Khwarizm and sacked Samarkand,

Bukhara and Merv. He entered Afghanistan in pursuit of Jala-ud-Din, the fugitive king of Khwarizm. Herat and Ghazni fell before his assault and he occupied Peshawar. Jalal-ud-Din made a last stand against him on the Indus, was defeated and compelled to take refuge in India. It seemed as if the relentless pursuit would be carried into the Indian territory! But fortunately Chingez Khan did not proceed further and India was spared the terrible atrocities which characterized the raids of this "Scourge of God.

Recurring raids in the 13th century.

Later Attacks. The invasion of Chingez Khan was a passing storm and it spent its fury on the line of the Indus. But it was full of ominous forebodings for the people of Northern India. The road to India had been revealed to the gaze of the ferocious Mongols who now began to repeat the adventure of their leader. In the 13th century they several times invaded their frontier provinces of India. They gave great trouble and caused much anxiety to Balban whose absorbing pre-occupation, both in his own reign as that of his master, was to organize measures to repel these invaders. His eldest son, Prince Muhammad, was killed in battle against them.

Kutlugh Khwaja's raid : 1297.

The Khilji and the Mongol Attacks. Even the powerful Sultan Ala-ud-Din Khilji was not spared. These human locusts made repeated incursions over the Indus from 1296 to 1305. The worst of these was in 1297 when Kutlugh Khwaja, starting from the Oxus and coming down the passes, marched upon Delhi. The capital was in no condition of defence, but the Sultan did not lose heart. He marched out and at a short distance from Delhi found 2,00,000 Mongols drawn up. The Sultan's right wing under his gallant general Zafar Khan, by a brilliant *coup-de-main*, broke the enemy's left and pursued them off the field for many miles. But the left wing, under Ulugh Khan, the Sultan's brother, jealously refused to support him, and Zafar was cut off by an ambush.

The Mongols, however, had seen enough of the Indian horsemen, and during the night they vanished.

Another invasion of the Mongols occurred in 1303 when they again threatened Delhi, camped on the Jumna, blocked the roads, occupied the suburbs for two months and seriously alarmed the Sultan. But the Mongols retired without taking the capital, which was regarded as nothing less than a miracle.

Another raid in 1303.

After the death of Ala-ud-Din the Mongols renewed their raids, and we find that Ghiyas-ud-Din Tughlak's chief achievement was to beat them back. His successor, Mohd. Tughlak, had to buy them off. These Mongol raids formed the chief external danger to the Delhi Sultanate.

Mongol invasions under the Tughlaks.

Their effect on the policy of the Sultans :—

(1) The Mongol invasions were a source of constant dread to India. Balban was the first sovereign who made a determined effort to check them permanently. He built fortresses on the frontier and filled them with permanent garrisons. Thus one great effect of the Mongol danger was that it led to a systematic defence of the frontier—a task which had been ignored by the Hindu rulers of India.

Frontier defence strengthened.

(2) Balban was so pre-occupied with this Mongol danger that he never dreamt of making further conquests in India. His foreign policy, therefore, became absolutely unaggressive.

Foreign policy became unaggressive.

(3) These Mongol invasions forced the Indian Sultans to maintain permanent standing armies paid directly by the state. An efficient army became the primary necessity of the Sultans of Delhi.

Standing armies maintained

(4) The repeated Mongol invasions ultimately prepared the way for the Moghul conquest of India. Although they were successfully repelled yet they did not fail to tell on the solidarity of the Delhi Sultanate. The need for repeated resistance to these incursions exacted a heavy toll of men, money and time from the Sultans, so that ultimately they succeeded in sapping the strength of the empire. These invasions

The Delhi Sultanate weakened.

undoubtedly formed a major reason for the ultimate decline and fall of the Delhi Sultanate.

SUMMARY

Mongols, a nomadic race of Central Asia first appeared in India under the leadership of Chingez Khan. His invasion, though a mere storm, showed to the Mongols the path to India. They made repeated raids in the 13th century and caused great trouble to Balban. Even in the reign of Ala-ud-Din Khilji, they made frequent invasions between 1296 and 1305. The worst of the invasions was made in 1297 by Kutlugh Khwaja when the Sultan had to take to field personally. Their raids continued in the reigns of the Tughlak sovereigns. Thus they were the main external danger to the Delhi Sultanate.

These invasions led to the systematic defence of the frontier and made the foreign policy of the sovereigns quite unaggressive. The maintenance of standing armies became a dire necessity. They weakened the Delhi Sultanate and prepared the way for the Moghul conquest of India.

CHAPTER XXIII

THE TUGHLAKS AND THE BREAK-UP OF THE PATHAN EMPIRE IN INDIA

THE TUGHLAK DYNASTY (1320 to 1412 A.D.)

1320—1325; A Turk.

Ghiyas-ud-Din Tughlak Ghazi Malik, the 'Warden of the Marches,' ascended the throne of Delhi in 1320. He assumed the title of Ghiyas-ud-Din Tughlak. He belonged to the stock of Qarouna Turks who lived in the mountainous region between Sind and Turkistan. He was of a mixed origin as his mother was a Jat woman of the Punjab. He was very poor in his early life but by sheer dint of merit rose to a very high position. He was one of the most loyal generals of Ala-ud-Din and was in charge of the outpost of Depalpur. He successfully defended the frontier against the repreated attacks of the Mongols. The nobles held him in great esteem and when Khusro's tyranny became unbearable, they raised him to the throne.

A loyal. general of Ala-ud-Din.

He was an old man when he ascended the throne of Delhi. With his tact and prudence he restored peace and order in the country. Under him the Muslim monarchy regained its former prestige. He was very benevolent to the Muslims, but his attitude towards the Hindus was very stern. He sent an expedition against Partap Rudra Deva II, the Kshatriya Raja of Warangal. Warangal was thoroughly subdued. He also strengthened the frontier defences to keep off the Mongols. He organized the land revenue and took great care to prevent abuses in its collection. He treated the cultivators leniently and kept a watchful eye over the officials so that they should not harass the cultivators. He was very liberal and kind towards the soldiers among whom, however, he maintained a strict discipline. In the end of 1324 Bengal broke out into rebellion. Entrusting the Government of Delhi to Ulugh Khan, he personally marched towards Bengal to punish the refractory nobles. He restored order in Bengal and returned to Dehli in 1325. When he reached Afghanpur, a place six miles from Delhi, he was killed by a fall of a pavilion which his son Prince Juna (Monammad Tughlak) had constructed for his reception.

He restored the prestige of the Muslim power.

Conquest of Warangal.

Lenient treatment of the cultivators.

An interesting controversy centres round the death of Ghiyas-ud-Din Tughlak. Ibn Batuta and Nizam-ud-Din hold Prince Juna completely responsible for his death. They are of the opinion that the whole thing was planned by Juna who was very ambitious to get the throne of Delhi.

The legend of his death.

Ferishta, on the other hand, considers the fall of the pavilion as a mere accident. Whatever the truth may be, it seems highly probable that the death of the sovereign was the result of a conspiracy planned by Prince Juna.

A generous ruler. Ghiyas-ud-Din Tughlak was very magnanimous. He treated the relatives of Ala-ud-Din very generously. He offered high posts to them. He was a pious, peace-loving Muslim and led a very sober life. Towards his colleagues he maintained the friendly attitude of his earlier years.

Q. *124.* Mohammad Tughlak's character was a mixture of two extremes, but he was a man of ideas." Discuss the statement, and show that his so-called visionary plans were based on reason. (*P. U. 1928, 1930, 1932*)

Q. *125.* "Mohammad Tughlak's reign was a tragedy of high intentions self-defeated." Comment on the above statement.

Q. *126.* "Mohammad-bin-Tughlak was a genius, with a share of that madness to which great wit is nearly allied, and his character was a strange medley of the most contradictory qualities." Discuss this statement with reference to his so-called visionary plans. (*P. U. 1938*)

Q. *127.* Discuss two important administrative measures of Mohammad Tughlak. What were the causes of his failure as a king?
(*P. U. 1940*)

[Describe only two of his experiments—say the transfer of his capital and the introduction of token currency and then add a critical note on his schemes.]

MOHAMMAD TUGHLAK, A MAN OF IDEAS
(1325-1351)

The Personality and Character of Mohammad Tughlak. Ghiyas-ud-Din Tughlak died in 1325 and was succeeded by his son Prince Juna who assumed the title of Mohammad Tughlak. This king undoubtedly was the ablest man among the crowned heads of mediaeval India. *Whereas Balban was a man of action, Ala-ud-Din Khilji, a political*

Prince Juna, a man of ideas.

*economist, Mohammad Tughlak was a man of ideas.** He was the most learned and accomplished king that ever sat upon the throne of Delhi. His genius was versatile. He was a cultured scholar, an accomplished poet and a great lover of fine arts. He was well-versed in logic, astronomy, mathematics, philosophy and physical sciences. None excelled him in composition and calligraphy. He had a marvellous memory, and indomitable will and a natural genius for original conception. Barani describes him as an eloquent and profoundly learned scholar, a veritable wonder of creation, whose abilities would have taken by surprise such men as Aristotle and Asaf.

A scholar, poet and lover of arts.

barani's tribute.

The generosity of the new Sultan was prodigal, and he bestowed lavish gifts on the people. He was a well-meaning and conscientious ruler who tried his best to relieve the misery of the people. Besides, he was a pious Muslim and strictly followed the religious practices enjoined by Islam. However, he was not a religious bigot. He was tolerant towards his Hindu subjects whom he accorded a liberal treatment.

A generous person.

At the same time he was not without the traditional shortcomings of an oriental monarch. He was subject to sudden fits of rage when he behaved like a senseless tyrant. He has often been regarded as a mixture of opposites and an amazing compound of contradictions. Ibn Batuta writes, "Mohammad Tughlak is a man who is fond of making presents and shedding blood. There may always be seen at his gates some poor person becoming rich, or some loving one condemned to death." These charges of wanton blood-thirstiness and cruelty are not borne out by a scientific study of contemporary writers. The fact was that the Sultan was a man of ideas, far in advance of his age, and the plans which he introduced were unintelligible to his people, and were thus attributed to a cracked brain.

A mixture of opposites.

False charges of cruelty.

*Lanepoole—*Mediæval India.*

Taxes increased during a famine.

Taxation in the Doab. The first administrative measure which he adopted was the increase of taxation in the Doab. The increase in itself was not unreasonable. The soil was very fertile, and the inhabitants were rich. Under ordinary circumstances it would not have meant a serious burden on the province. But it so happened that the measure was introduced at a time when an acute famine prevailed there. So this fiscal measure caused great distress and, according to Barani, " operated to the ruin of the country and the decay of the people." Barani further remarks that it broke the back of the ryot and reduced him to utter poverty and misery.

Hardships of the ryot : *Barani.*

This description seems to be an exaggeration. At any rate we admit that the taxes were increased when an acute famine prevailed in the Doab and that it certainly added to the distress of the people. Moreover, the taxes were collected rigorously. The Sultan when he came to know of the distress no doubt adopted measures of famine relief and advanced loans to the agriculturists. But this relief came too late ; so the people were really hard hit by the scheme. Doctor Ishwari Prasad writes : "*Never were benevolent schemes of reform more cruelly frustrated by an evil fate than in the case of Mohammad Tughlak.*"

From Delhi to Daulatabad : 1327.

Transfer of the Capital. Another measure of Mohammad Tughlak which has been much criticized was the transfer of the capital from Delhi to Devagiri, rechristened as Daulatabad. In 1327, the Sultan ordered the wholesale transfer of the population to the new capital. The people of Delhi, men, women and children were ordered to go *en masse* to Daultabad. The long and arduous journey and the unfamiliar climate of the new country caused great distress to the people. The Sultan did his utmost to alleviate the sufferings of the people by providing food and accommodation to the emigrants. A great many of the people, however, perished in the way. And those who reached there in safety found themselves

Hardships of the people

exiles in a foreign and unbearable land. The Muslim nobles did not like the new place as it was situated in the midst of a Hindu population. To crown the folly, the Sultan ordered the march back to Delhi. Many more perished on this return journey to Delhi. Daulatabad, according to Lanepoole, remained *a monument of misdirected energy.*

The plan not entirely visionary.

Thus this plan of a change of capital was a complete failure, But this plan was neither mad nor visionary. It was suggested by the vital needs of safeguarding the state from external invasions and of its better administration. The Muslim Empire, during the previous hundred years, had spread over practically the whole of India. Daulatabad was more central than Delhi and was better suited to be the capital of such a vast empire. It was moreover, situated at a safe distance from the route of the Mongols who frequently threatened the neighbourhood of Delhi and made life and property insecure. The plan was obviously not inspired by a mere love of wanton experimentation.

Method of execution. defective.

In the end we may say that it was not so much the plan that was defective as the means of accomplishing it. If instead of ordering a wholesale transfer of population the Sultan had contented himself with just the transfer of the court and the offices of administration, the people might have been spared much needless hardship. Ibn Batuta describes that the Sultan ordered a search of Delhi and that a blind person and a lame person were dragged to Daulatabad. The description does not seem to be true.

Issue of copper currency.

The token currency (1330 A.D.) Another of his daring plans was the introduction of token currency, that is, copper tankas instead of gold ones. His motive in introducing this currency was not financial stringency, for on the failure of the scheme he paid back gold for every copper coin. He had heard that paper currency was in use in Persia and China. He, therefore, decided to try the experiment of a cheap currency in his own dominions also.

Wholesale forgery.

Accordingly copper coins were issued to take the place of silver ones.

The Sultan was unable to control the issue of the new currency. The result was that every house became a mint and the people coined 'crores and lakhs' of copper coins. After some time the value of the coins fell down and they were not valued more than pebbles. The state suffered a heavy loss while the people grew rich. Realizing the mistake at the eleventh hour, the Sultan recalled the whole of the token currency and paid gold for it, thus undergoing a double loss.

The idea was in advance of the times.

The scheme failed because the state could not make the issue of the coins its monopoly. Nor did the Sultan take into account the conservatism of the people who even to-day hesitate to accept a token currency. At the same time it may be said that had the scheme succeeded it would have enabled the Sultan so to increase his resources as to amply finance his measures of reform and plans of conquest. His ideas were noble. He did not want to cheat the people as they thought. He paid gold for all the token currency whether minted by the government or the people.

Scheme to invade Khurasan.

His plans of conquest. Mohammad Tughlak formed grandiose plans of foreign conquest in Persia and China. At first he formed a plan to conquer Khurasan. There was nothing absurd or fantastic about the scheme. Khurasan and Persia were much disturbed at this time. The Sultan collected a huge army for the invasion of Persia and gave the soldiers full one year's pay in advance. Later on the plan did not materialize. It was rather fortunate for him as he escaped the odium of a disastrous campaign.

The Chinese Expedition : 1337.

His next scheme was the so-called Chinese expedition. He did not aim at China proper : his ambition was to conquer Qarachal which sounds a corruption of Himachal. The plan seems to have been to lead an expedition against a refractory hill chieftain who had refused to acknowledge the authority of the Sultan. The first attack was a success but the rains and cold later on demoralized the imperial troops who

suffered heavy losses. It is said that only ten soldiers returned to India to tell the story of the disaster.

A critical note and his schemes. Thus we find that all his plans failed. We cannot deny that the plans were in themselves daring and well-intentioned. There was nothing inherently wrong about them. For instance, the transfer of the capital was not a visionary scheme. Kings before him and after him have often shifted their capitals. *His mistake lay not in the formulation of the plan but in its execution.* Again, the introduction of token currency too was not a fantastic scheme. It failed simply because the state could not check forgery. His plans of conquest too were not unusual. Indian kings before him had accomplished much more amazing military feats.

All his schemes failed.

His schemes were not visionary but he did not possess the capacity to work them out.

But though his intentions were good and his plans were based upon reason, the times were not favourable for their reception and he himself lacked the capacity to work them out. He was essentially a man of ideas who could conceive but could not execute. The patience, the forbearance and the sound and practical commonsense of an administrator were qualities which were essential for the fulfilment of his plans ; and these were the very qualities that were absent in his character. His reign was a tragedy of high intentions self-defeated. "With the best intentions, excellent ideas, but no balance or patience, no sense of proportion, Mohammad Tughlak was a transcendent failure."*

Mohammad Tughlak a 'transcendent failure.'

Besides this it was natural that such a learned scholar should fail as a monarch in India. India has always been too conservative to accept new revolutionary ideas. All monarchs who were great scholars, or in any way in advance of their times, were never tolerated by the Indians.

SUMMARY

Mohammad Tughlak was a distinguished scholar. His generosity and spirit of toleration were quite marked. The

*Lanepoole : *Mediæval India.*

remarks that he was 'a mixture of opposites and a compound of contradictions' do not appear to be true. He was a man of ideas and introduced several new schemes all of which failed. He increased the taxation in Doab but the measure being introduced at a time when severe famine prevailed in that area added to the distress of the people. He transferred the capital from Delhi to Daulatabad and then shifted it back to Delhi. He did not shift the offices only but asked the whole population to move down to Daulatabad. This caused great misery. Another plan of his was the introduction of Token-Currency. This also failed as the state could not make the issue of the coins its monopoly. His plans of conquest of Persia and China resulted in nothing. His schemes have been described as visionary and their failure is assigned to their impracticable character. But this is far from true. There was nothing wrong with his schemes. His mistake lay in their execution as he lacked the capacity to work them out.

His civil administration was marked by a liberal spirit.

Mohammad Tughlak's Administration. Mohammad Tughlak's energy manifested itself in the organization of the civil administration that was marked by a spirit of liberalism and justice. His attitude towards the Hindus was conciliatory. He completely disregarded the orthodox policy of the Muslims and developed a spirit of tolerance for which later Akbar earned so much praise. He deprived the *Ulemas* of the monopoly of justice and himself became the Supreme Court of Appeal. He was very strict in administering justice. Ibn Batuta remarks that " of all men this king is the most humble, and of all men he most loves justice". He also organized the industries department.

Strict administration of justice.

The whole of India was under his sway.

The extent of his empire. In the beginning, his empire extended over the whole of India and was perhaps larger than the empire of any one of his successors except Aurangzeb. It was divided into 23 provinces and included the Punjab. U.P., Bihar, Tirhut, Bengal, Sind, Malwa, Gujrat and Deccan.

Discontent and rebellion.

Disintegration of his empire. After 1335 there was a decline in the fortunes of Mohammad Tughlak. His innovations harassed and annoyed the people and made him unpopular. The failure of his schemes embittered him and caused widespread discontent and rebellion. The revenue decreased. The Provincial Governors were not attached to the Sultan by ties of race. They were known as 'foreign Amirs.' They revolted and shattered the empire. Moreover, his empire had grown so large as to be not easily manageable. Piece by piece the empire dropped away :—

(*i*) Ma'bar and Bengal.

(1) Ahsan Shah of Ma'bar was the first to rebel against his authority in 1335. The Sultan marched in person to seize the rebel. But on account of the outbreak of cholera in his

army he abandoned the expedition. Ahsan Shah became independent. In 1337, Fakhr-ud-Din, the armour-bearer of the Governor of Bengal, murdered his master and proclaimed himself the independent ruler of Bengal. He struck coins in his own name, overrode all local opposition and governed the country with great ability.

(ii) Oudh and Zafarabad.

(2) The successful rebellion of Bengal was a signal to other governors to revolt. Ain-ul-Mulk, the Governor of Oudh and Zafarabad, was one of the most loyal Governors of the Sultan. Mohammad Tughlak appointed him the Governor of the Deccan and ordered him to proceed there forthwith. Ain-ul-Mulk suspected foul play and so revolted. He was defeated after a hard fight : his followers were put to death. Ain-ul-Mulk was brought as a captive before the king who, however, forgave him and appointed him the superintendent of the royal gardens.

(iii) Sind.

(3) This was not the end of his troubles. He had hardly brought Ain-ul-Mulk to submission when a disorder broke out in Sind. The Sultan took prompt action and crushed the disturbance with a strong hand. By the end of 1342 order was restored in Northern India but disturbances of greater magnitude broke out in the Deccan which soon got beyond his control.

Q. 128. Explain the Deccan policy of Mohammad-bin-Tughlak and give the events that led to the establishment of the Bahmani Kingdom. (*P. U. 1936*)

MOHAMMAD TUGHLAK'S DECCAN POLICY

Deccan, a hot-bed of sedition.

Revolts in the Deccan. In the early years of his reign Mohammad Tughlak had conquered Ma'bar. Warangal and Dwarasamudra. His empire extended over the whole of the Deccan. After 1342, however, the Deccan proved to be a source of great trouble to him. It became a hot-bed of intrigue and sedition. Revolts broke out in every part of it. Independent kingdoms were set up under the very nose of the Sultan.

Foundation of the Vijayanagar kingdom in 1336.

In 1335, Ahsan Shah had already become independent in Ma'bar. In 1336, Harihara and Bukka had established the kingdom of Vijayanagar in the teeth of Muslim opposition. These were not very serious defections. The fatal blow at the Muslim authority in the Deccan was hurled in 1344 when Krishna Nayak,

son of Partap Rudra Deva Kakatiya of Warangal, organized a confederacy of the Hindu Rajas of the Deccan, unfurled the flag of rebellion and wiped out all traces of Muslim power in Warangal, Dwarasamudra and the country along the Coromondel coast. By this time, due to the efforts of Harihar, the infant kingdom of Viiayanagar had grown to be a powerful Hindu state in the south. It was destined to be 'a bulwark against the Muslim invasions from the north.'

Disorders at Daulatabad.

Establishment of the Bahmani Kingdom. Gujrat and Devagiri (Daulatabad) still remained in the hands of Mohammad Tughlak. They were, however, soon to break out into disorder. The troubles at Daulatabad were the creation of the Sultan himself. He dismissed Qutlugh Khan, the Governor of Devagiri, and appointed his brother in his place. This action of the Sultan roused a feeling of anger in the hearts of the Amirs. Disaffection became wide-spread in the Deccan and the troops became mutinous. The Sultan marched to the Deccan in person to put down the revolt. When he reached Gujrat he ordered the Governor of Daulatabad to send the foreign Amirs to his camp. The Amirs of various places, such as, Mudgal, Gulbarga, Bijapur ieft for Gujrat according to the royal orders. In the way it somehow got into their heads that the Sultan intended to kill them. So they killed the royal escort, returned to Daulatabad and captured the Governor there. They captured the fort, divided the royal treasure amongst themselves, declared themselves independent and chose one of their leaders, Malik Ismail Makh, as their king. This news soon reached the Sultan who proceeded to Daulatabad to punish the rebels. He routed them in an open battle, but Makh concealed himself in the fort of Devagiri and Hasan Kangu, another Afghan leader, fled to Gulbarga. The Sultan recovered Daulatabad and sent his men after Hasan Kangu.

Ismail Makh : the leader of the Deccani nobles.

At this time unfortunately he had to march to Gujrat where another rebellion had broken out. The

consequence was that the Amirs rallied again, defeated the imperial garrison and re-occupied Daulatabad. Ismail Makh gave up his leadership in favour of Hasan Kangu, a younger warrior. The latter assumed the title of Muzaffar Bahman Shah in 1347 and laid the foundation of the Bahmani Kingdom, with its capital at Daulatabad. *A detailed account of the Bahmani Kingdom will be given in a subsequent chapter.*

Rebellion of Gujrat and the loss of Daulatabad.

Hasan founds the Bahmani Kingdom : 1347.

The death of Mohammad Tughlak. As we have seen, the outbreak of rebellion in Gujrat had forced Mohammad Tughlak to leave the campaign in the Deccan unfinished. He now marched to Gujrat to put down the rebellion there which was led by Taghi. The latter on hearing of the approach of Mohammad took to his heels. Mohammad followed him from place to place, but he always succeeded in eluding him. It was during these fruitless wanderings that Mohammad was taken ill with fever and died in 1351.

1351 A.D.

Thus we see that in the life-time of Mohammad the disruption of the empire had begun. One by one the outlying provinces were dropping away. Bengal had become independent, Gujrat was seething with rebellion, and two powerful independent kingdoms had been set up in the Deccan—the Bahmani Kingdom and the Vijayanagar Empire.

SUMMARY

Mohammad Tughlak had extended his sway over the whole of the Deccan. After 1342 Deccan proved to be a source of great trouble to him. Independent kingdoms were set up in it. In 1346 Hari har and Bakka had established the independent kingdom of Vijayanagar. In 1344, Krishan Nayak wiped out all traces of Muslim power in Warangal. The Deccani nobles under the leadership of Ismail Makh revolted against the Sultan and later on Hasan Kangu founded the Bahmani Kingdom in 1347 A.D. The outbreak of rebellion in Gujrat forced the Sultan to march there. This campaign proved fatal as he fell ill and died in 1351. In this way disruption of the Empire had begun during the life-time of Mohammad Tughlak. Bengal and Gujrat had become independent and Bahmani Kingdom and Vijayanagar empire were established in the Deccan.

Q. *129.* **Give an account of the reign of Firuz (Feroz) Tughlak and show that he was an administrator rather than a statesman.**

(*P. U. 1938*)

FEROZ SHAH TUGHLAK (1351 to 1388)

His Accession. Mohammad Tughlak died near Gujrat in 1351. He had no son and so he had nominated his cousin Feroz as his heir. The nobles, therefore, offered the throne to Feroz who thus became the Sultan of Delhi. He ruled India till 1388.

A cousin of Mohammad.

His character and parentage. Feroz was the son of Rajab, Ghiyas-ud-Din's brother. His mother was a Rajput princess, Naila, daughter of Rana Mall, a local chieftain of the Deccan. Feroz was 42 when he ascended the throne. He gave a long spell of peace to India which she badly needed, He was very pious and gentle and performed his prayers regularly.

Temperamentally pacific he was led into wars.

His wars. Feroz was not a dashing soldier and consequently he shrank from war which, however, he could not escape. We have already described how by the end of the reign of Mohammad Tughlak the outlying provinces had recovered their independence. Feroz now recognized the independence of the Deccan but did not allow the rebellion in Bengal to go unchallenged.

Expeditions against Bengal 1353 and 1359.

In 1353 he marched in person against Bengal to punish Ilyas who had proclaimed himself as the independent ruler of Bengal. Haji Ilyas, on getting the news of his approach, concealed himself in the fort of Iqdala. As soon as Feroz saw the situation he asked his armies to feign retreat. The trick succeeded. Haji came out of the fort and pursued the imperial armies with 10,000 cavalry and 200,000 infantry. Now Feroz ordered his troops to turn back ; a terrible battle followed. Haji's forces were completely routed. But the wails of women and the shrieks of the wounded touched the heart of the Sultan who gave up the pursuit. The Commander-in-Chief of the Imperial forces, Tatar Khan, advised the annexation of the province. Feroz rejected his advice with his usual weakness.

In 1359 he proceeded to Bengal for the second time, only to recognize the independence of that province. He agreed to accept a nominal tribute.

Conquest of Jaynagar ; 1360.

On his return march from Bengal, Feroz attacked the Brahmana Rai of Jaynagar (modern Orissa). His forces destroyed the temple of Jagannath at Puri and threw the idols into the sea. Then he concluded a treaty with the Rai. He conquered many other Hindu chieftains and returned to the Capital.

And of Nagarkot : 1361.

Soon after he led an expedition to Nagarkot which had been subdued by Mohammad Tughlak in 1337. The temple of Jawala Mukhi at Nagarkot, the sacred shrine of the Hindus, afforded another cause to the bigoted Feroz to invade the city. The siege of the fortress lasted for six months after which the Sultan pardoned the Raja.

The Thatta expedition : 1371-1372.

Next he led an expedition to Thatta ; and this expedition forms one of the most interesting episodes of his reign. It is a glaring example of his weakness and lack of strategy. At the head of a huge force he marched to Thatta (Sind). His forces suffered a great deal owing to the scarcity of provisions and the treachery of the guides. He was forced to retreat towards Gujrat and lost his way in the Ran of Kutch. Then he obtained reinforcements from Delhi. This time the Sindhians submitted. The old Jam was brought to Delhi with all honour. The Sultan granted him a liberal pension and appointed his brother in his place. Such was the inglorious end of the Thatta expedition.

The military policy of Feroz was weak and vacillating.

The above account clearly shows to us that the military policy of Feroz was singularly weak and vacillating. By a tactless blunder he allowed every success to escape his grasp. The consequence of this policy was disastrous. It encouraged the Governors of various places to become independent. Moreover, he never marched against the Deccan.

SUMMARY

Mohammad Tughlak was succeeded by his cousin Feroz, the son of Ghiyas-ud-Din's brother Rajab. During his rule of 37 years India enjoyed a remarkable spell of peace. He was

temperamentally pacifiic but was led into wars. He marched on Bengal in 1353 and inflicted a crushing defeat on Haji. While returning from Bengal, he conquered Jaynagar and Nagarkot. His Thatta campaign is a clear instance of his weak and vacillating military policy.

Q. 130. Give details of the internal administration of Sultan Feroz Shah Tughlak and show how he ranks among the best rulers of India. (*P. U. 1939*)

Q. 131. Write a critical note on the administration of Feroz Shah Tughlak with special reference to (*a*) his religious policy, (*b*) slave system, (*c*) works of public utility. (*P. U. 1934*)

Q. 132. Critically examine the administration of Feroz Shah Tughlak. (*P. U. 1936*)

ADMINISTRATION OF FEROZ SHAH TUGHLAK

Feroz Shah's administration has won great admiration.

Civil administration. Feroz Shah's administrative reforms entitle him to a high place among the rulers of India. He gave a long spell of peace to India (though it cost Delhi, a number of provinces which once belonged to the Empire), which during his reign recovered a great measure of its former prosperity and contentment. The unbearable oppression of the peasants ceased. Agriculture revived and the homes of the peasants "were replete with grain, horses and furniture." His aim was to work for the good of the people. His reforms may be discussed under the following heads :—

(1) *Jagir System.* He revived the practice of granting Jagirs which had been abandoned by Ala-ud-Din. The revival of Jagir system led to many abuses and the Jagirdars frequently set up independent principalities for themselves. This was one of the forces that caused the break-up of the Delhi Sultanate.

Taxation simplified.

(2) *Re-organization of the system of taxation.* He reformed the system of taxation and made it more in keeping with the principles of Islam. As many as 23 taxes were abolished. Only four taxes permitted by the Quran, namely, Khiraj, Zakat, Jaziya and the Khams were levied by the state. A small irrigation cess was also levied.

One of the reasons for the reduction of taxes was to win over the people. To achieve this, he restored to the owners the lands Mohammed had confiscated. He compensated all those from whom his predecessor had taken money in the form of loans, got receipts from them and buried these receipts in the tomb of his cousin to give peace to the soul of the deceased. He was pious by nature.

Cheap living.

The guiding principle of the Sultan was "better a people's weal than treasures vast." The new taxation policy had a salutary effect on the development of trade and agriculture." Prices were low and no scarcity of the necessaries of life was ever felt. The state never experienced a deficit and every year the Sultan spent large sums on charitable endowments and works of public utility.

The Jamna

(3) *Irrigation Works.* One of the greatest measures by which Feroz benefitted his subjects was his elaborate system of irrigation. To supply water to his new city of Hissar he constructed a double system of canals, from the Jamna and the Sutlej. His Jumna canal was a work of great engineering skill. He constructed many other canals also for irrigation purposes. By the improved irrigation the people were able to get in two harvests instead of one. The superintendence of the canals was entrusted to skilled engineers who examined the banks during the rainy season and reported on their condition. In return for this benefit the Sultan levied a water rate of 10% on the output.

Abolition of 'torture.'

(4) *Law and Justice.* Feroz also reorganized the administration of law and justice. The criminal code was purged of many of its severities. Torture and other revolting forms of punishment were abolished. But clemency was shown to such an extent that many a miscreant, who deserved punishment, escaped scot free.

Kindness to soldiers.

(5) *Army.* The army consisted of 90,000 cavalry and about 200,000 retainers of the feudal barons. Grants of land were made to the soldiers for their

maintenance. The state provided all sorts of comforts to the soldiers who were treated generously. Sometimes even old and infirm persons were allowed to remain in the army whose efficiency was thus seriously impaired. Feroz ordered that when a sodier became aged or infirm, his son, or slave should succeed him.

Revival of the institution.

The Slave System. Feroz Shah revived the slave system. His reasons for its revival were that it prevented the inhuman massacre of prisoners of war, increased the supply of skilled artisans in Muslim cities and brought more infidels within the Muslim pale. From all parts of the empire slaves were sent to Feroz who granted allowances to them. The number of the slaves grew rapidly ; in a few years they numbered 180,000. A separate department was established to look after such a large number of slaves. This revival of the institution of slavery proved a fresh source of trouble as the slaves planned disgraceful intrigues and thus added to the disorder of the times.

He was a great builder.

His public works of utility. "Like Akbar Feroz Shah took a special interest in planning new cities, building palaces and mosques, as well as schools, hospitals, public rest houses and other charitable institutions, and laying out gardens."*

Firozabad Jaunpur, Hissar, Feroza.

(1) *Cities.* Feroz was a great builder. He built the new capital at Firuzabad, five *kos* from Delhi, and constructed many palaces and mosques there. He caused two monolithic pillars of Asoka to be removed to this city. Ho founded another town, Jaunpur, after the name of his cousin and his patron, Mohammad Shah, who was also known as Prince Juna. He also founded the towns of Hissar, Feroza and Fatehabad, the latter is so-called after the name of his son Fateh Khan.

1200 gardens round Delhi.

(2) *Gardens.* His taste for gardens was admirable. He is said to have laid out, in the vicinity of Delhi

* Havel : *Aryan Rule in India.*

alone, no less than 1200 gardens. The old gardens of Ala-ud-Din were repaired and considerably improved by him.

Diwan-i-Khairat.

(3) *Poor relief.* He gave practical shape to his sympathy for the distressed and the unemployed. He organized a system of poor-relief according to which doles were given to the needy and the unemployed. A Charity Office—Diwan-i-Khairat was set up.

Free board and medicine.

(4) *Hospitals.* He was very much interested in medicine, and established a hospital at Delhi (Dar-ul-Shafa) where free medical aid was provided. The patients were quite fortunate as they got free food too.

The Jamna Canal.

(5) *Canals.* He built several canals. One of his irrigation works was a great canal from the head-waters of the Jamna, irrigating Hansi and Hissar, which fell into disuse after his death. It was repaired by the British.

A patron of letters.

(6) *Promotion of learning.* Though Feroz was not a cultured scholar like his cousin Mohammad Tughlak, yet he was a great patron of learning. He extended liberal patronage to the learned men. He was specially fond of history, and the works of Zia Barani and Shams-i-Siraj were written during his reign. Works on law and theology were also written in his reign. He established a large number of monasteries and liberally endowed them.

Feroz was a bigot.

The religious policy of Feroz. Although Feroz was the son of a Rajput mother, yet he was a bigoted Mohammadan. Under him the Muslim Government in India pronounced its ban upon the Hindu infidels and Muslim heretics alike. He treated the Hindus most unjustly and harshly and re-imposed the Jaziya or the poll-tax upon them. Even the Brahmans who had been exempt from it in former reigns were required to pay it. Remission of Jaziya was the bait offered by him to the Hindus who accepted Islam.

Imposition of the *Jaziya*.

He granted allowances to the new converts. He was as zealous an iconoclast as Mahmud of Ghazni,

Suppression of the Hindu and Shiah faiths.

Severe punishments were meted out to those who worshipped idols in public. The construction of new temples was forbidden and the material of the old Hindu shrines was employed in the construction of mosques. He himself was a Sunni Mussalman and was very harsh towards the Shiahs. He burnt their books and suppressed their propaganda. All decorations in the royal palaces were forbidden by his orders. For all these measures some scholars have been led to term his reign as theocracy.

A narrow-minded religious bigot.

An estimate of Feroz Shah. The contemporary Muslim writers, Barani, Afif and others, have greatly praised Feroz and have described him as an ideal king. But he was a narrow-minded religious bigot who had no independence of judgment. He lacked the strength of character and played into the hands of the learned doctors of law. His reign " marked the beginning of that religious reaction which became a prominent feature of his administrative policy."

Not a good general.

He was not a good general even. None of his military expeditions achieved final success. He was essentially a man of peace.

An able administrator.

As an administrator, however, he rightly deserves our admiration. Towns, canals, gardens, hospitals, schools, mosques, public rest-houses—all speak of the great zeal which he displayed for the service of his subjects. But some of his administrative activities contributed to the disintegration of the empire. The revival of the Jagir system and of the institution of slavery were unstatesmanlike. His harsh treatment of the Hindus was a great political blunder.

His military policy was week.

Havell remarks that the reign of Feroz was another illustration of the inherent weakness of Muslim polity. Feroz's military policy was very weak. He did not try to recover the provinces which had become independent. The Deccan was allowed to pursue its independent course and Bengal was permitted to remain independent. He did not try to suppress the disaffection in Gujrat. His weak military policy

sapped the efficiency and vitality of the empire and largely contributed to the fall of the Tughlak Empire. "In a few years after his death Hindustan was again in a state of chaos ; the defences of the north-west frontier broke down and the Moghul hordes under Timur poured in an overwhelming flood over the unhappy country."*

Q. 133. **'Feroz is well-known in History for his administrative reforms, but he had nothing of the ability, intrepidity, and vigour of Ala-ud-Din Khilji or Mohammad Tughlaq.' Discuss.**
(*P. U. 1941*)

Feroz Shah's administration entitles him to a high place among the rulers of India. He gave to India a long spell of peace, during which period it recovered its former prosperity and contentment. For his administrative reforms *see* answer to Q. 132. Administrative reforms

In spite of all these reforms, Feroz stands no comparison with Ala-ud-Din Khilji or his own cousin Mohammad Tughlak, at least so far as ability, intrepidity and vigour are concerned. He was a narrow-minded, religious bigot and had nothing of the rationalism or toleration of his predecessor. He had no independence of judgment, whereas Mohammad Tughlak, never cared for the judgment of others. He always valued his own judgment over and above all others. He lacked strength of character and very often played in the hands of the Doctors of Law. When we compare him with Mohammad Tughlak, we find that he lacked not only the character and strength of his cousin, but also his general ability. Mohammad Tughlak was a man of ideas, and Feroz had no ideas of his own. Whereas Mohammad Tughlak was a poet, a lover of arts, a scholar, a versatile genius, in fact the most learned and accomplished king who ever sat upon the throne of Delhi, Feroz was a mediocre, and had nothing of the ability of his predecessor. Mohammad, Not tolerant like Mohammad.

* Lanepoole : *Mediæval India.*

Lacked general ability. Mohammad was a genius.

who was a wonder of creation, whose abilities would have taken by surprise such men as Aristotle and Asaf, could not be a tool in the hands of his Ulemas, as Feroz was. It is the weak who have to seek the help of the Doctors.

Vigour and intrepidity of Ala-ud-Din was absent in Feroz.

Nor did Feroz possess the vigour or intrepidity of Ala-ud-Din Khilji. Ala-ud-Din, from the beginning of his career, was adventurous and ambitious. He was fond of conquering the whole of the world and considered the idea seriously. He was not afraid of anything. He could easily lead expeditions to Dev-Giri, and felt quite at home even when surrounded by the enemies. Feroz, on the other hand, not only,

Failed to maintain what he inherited.

did not possess the vigour of the Khilji monarch to conquer the far south, but even lacked the ability to maintain what was entrusted to him. He gave the country a spell of peace, but at the cost of a number of provinces of Delhi. He was not a good general. None of his military expeditions achieved final success. Feroz's military policy was very weak.

Military policy was weak and wavering.

He did not try to recover the provinces that had become independent. The Deccan was allowed to pursue its independent course, and Bengal was allowed to remain independent. He did not know how to finish an expedition. He did not try to suppress the disaffection in Gujrat. His weak military policy sapped the efficiency and vitality of the Tughlak Empire, and largely contributed to its fall. A few years after his death India was again in a state of Chaos, and a poor victim of the Foreign invaders.

It was all due to the fact that the military policy of Feroz was weak and vascillating. He did not possess the ability, intrepidity or vigour of Ala-ud-Din Khilji or Mohammad Tughlak.

SUMMARY

Feroz was a capable ruler and introduced several reforms in his administration. He was exceedingly fond of building new towns, palaces and mosques and planning gardens. Firozabad near Delhi and Jaunpore, near Allahabad were founded by him. He also built canals on the rivers Jamna and the Sutlej. He revived the Jagir and Slave systems that proved

rather detrimental to the State. He devoted special care to the establishment of hospitals and to poor relief. Men of letters flourished under his patronage. Under this prosperity, intolerance still existed. He could not shake off his bigotry and treated the Hindus and the Shiahs unjustly and harshly. The converts were received favourably at the court.

Feroz was essentially a man of peace and his military policy was very weak, the result was that he could not recover the lost provinces. Though a narrow-minded bigot, he deserves our admiration for his administration.

Khan-i-Jahan Maqbul. Much of the efficiency of the administration of Feroz depended on his able and energetic minister, Khan-i-Jahan Maqbul. Originally Maqbul was a Hindu of Telingana, but had accepted Islam. He had received his political training under Mohammad Tughlak as the Governor of Multan. On the accession of Feroz, he was raised to the Prime Ministership. As the first minister, he managed the affairs of the state with great ability. During the absence of the sovereign it was he who looked after the state affairs. He suffered from one serious vice—he was incurably addicted to women. He had about 2,000 women in his harem. He died in 1370. After his death his son was appointed in his place.

Prime Minister of Feroz.

The last days of Feroz. The last days of Feroz were unhappy. Intrigues and sedition were rife in the court and in the palace. He was very much disheartened by the death of Khan-i-Jahan Maqbul in 1370. Three years later, his eldest son, Fateh Khan, also died. This death gave a fatal shock to him. He delegated his power to the Prime Minister and himself began to lead a retired life.

The last years of Feroz were very disturbed.

Then followed a tussle between Prince Mohammad and the new Prime Minister. The former drove the latter from power. The Sultan then named Prince Mohammad as his heir-apparent. But the Prince was an incompetent ruler. His misgovernment caused widespread disaffection in the country. Feroz saved the situation by making another public appearance. Then he nominated his grandson Tughlak Shah, son of Fateh Khan, as the Sultan of Delhi. In the midst of these troubles sad and disheartened, he died in 1388 at the age of ninety.

The end of the Tughlaks. After the death of Feroz several Tughlak princes ruled up till 1412. They were emperors in name only: their empire had shrunk to the immediate neighbourhood of Delhi. And for the throne at Delh there prevailed a sharp rivalry.

The weak successors of Feroz.

Feroz Shah was succeeded by his grandson Tughlak Shah who assumed the title of Ghiyas-ud-Din. He was murdered in 1389 after a rule of five months. His successor was Abu Bakr, another grandson of Shah. He was deposed after eight months in 1390 by his uncle Mohammad who ascended

Tughlak Shah.

Mohammad. the throne under the title of Nasir-ud-Din Mohammad. He ruled for four years. He was succeeded by his son Hamayun who died after a few weeks. After him came Prince Mahmud who took up the title of Nasir-ud-Din Mahmud Tughlak. He nominally occupied the throne for 18 years till 1412.

Mahmud : out-break of Civil War. At Mahmud's accession the kingdom was disrupted by a civil war. Nusrat Khan, another grandson of Feroz Tughlak, was put forward by the nobles as a rival claimant to the throne. He set up his court at Firuzabad. The nobles of the court divided themselves into two opposing groups and plunged the country into a civil war. Dr. Iswari Prasad has nicely described the situation : "There were two Sultans arrayed in hostile camps and the imperial crown was tossed to and fro like a shuttle cock between the contending factions." The Governors of various provinces shook off their allegiance to the Sultan of Delhi and assumed complete independence. It was at this time that Timur invaded India. The most distinguished of the nobles were Bahadur Nahir, Mallu Iqbal and Muqarrab Khan.

Timur's invasion.

When Timur went back, Nusrat Khan made an attempt to regain the capital but Mallu Iqbal did not allow him to do so. Mahmud Tughlak who had run away on hearing the approach of the Moghul hordes under Timur came back in 1401. Iqbal granted him a pension. Mahmud set up a kingdom at Kanauj. In 1405, Iqbal Khan was killed in an engagement with Khizr Khan who had been appointed by Timur the Governor of the Punjab. Mahmud Tughlak once again came back to the capital where he ruled for seven years till 1412. With his death in that year ended the Tughlak Dynasty. Khizr Khan the Governor of the Punjab swooped down upon Delhi and laid the foundation of a new dynasty called the Sayyad Dynasty. He named it so as he claimed descent from the family of the Prophet.

Khizr Khan founded the Sayyad Dynasty.

Q. 134. Account for the break-up of the Delhi Sultanate in the 15th century. (*P. U. 1927*)

CAUSES OF THE BREAK-UP OF THE DELHI SULTANATE IN THE 15TH CENTURY

Feroz was the last great Muslim king who ruled India in the mediæval period. During his reign the Muslim empire had already begun to disintegrate. Disturbances had broken out in the outlying provinces. Bengal had achieved its independence. Gujrat was in a state of ferment. In the Deccan the imperial authority had ceased to exist. After the death of Feroz the process of disintegration gained pace : disaffection and rebellion raised their head

everywhere. The court became a centre of intrigues and massacre. And in the increasing chaos and confusion the empire declined and fell. We consider below the factors that contributed towards this decline.

Pacific policy of Feroz.

(1) To begin with we may mention the weak and pacific policy of Feroz. The empire was in the midst of breakers. Its governors were throwing off their allegiance to the emperor. Province after province was breaking into revolt. But Feroz did nothing to check these dangerous tendencies. Instead of putting down these revolts with a strong hand he merely assumed an attitude of indifference towards them. As a result of his policy the centrifugal tendencies, so common in Indian history began to work, and province after province separated itself from the empire. Ambitious chiefs and disloyal governors hoisted the flag of revolt, and defined the authority of the central power, which had become incapable of asserting itself."

Disappearance of force which was the basis of the Muslim State.

(2) The Muslim state in mediaeval India was based upon force. The relaxation of central authority led to the disappearance of awe and fear. Feroz was loved, but certainly not feared by his subjects.

"The long and prosperous reign of Feroz Shah had assuaged the troubles of the people, but it had not strengthened the authority of the Crown. Feroz was loved, perhaps respected, but certainly not feared. A generation had grown up who knew nothing of the inexorable despotism of a Balban, an Ala-ud-Din or a Mohammad Tughlak, and the dread of the sovereign was like a forgotten dream. The people did not rebel, because they were contented and had nothing to gain by revolution. The success of the reign was due to the personal character of the Sultan; and there was nothing to warrant the expectation that similar tranquillity would follow the succession of a new ruler." A state based upon mere force was bound to fail. It paved the way for its own destruction. Force is only the means but never the end. The Muslim Kings made it an end.

Loss of Muslim hardihood.

(3) The Muslims, when they first came to India, were a hardy vigorous race. The life of ease and pleasure that they led in India undermined their vitality. The hot and sultry climate of India enervated them. They often acted like a disorderly mob in the midst of a campaign.

No system of administration.

(4) The empire of these mediæval rulers extended over the whole of India. Such a vast empire could be controlled only by a very efficient system of administration; but the early Mohammadan rulers were not constructive statesmen. No efficient and lasting machinery of administration was evolved by them.

Vastness of the empire.

(5) In the middle ages the means of communications were yet undeveloped. Due to this serious handicap it was well-nigh impossible to control such a vast empire in those days. A strong ruler extracted some sort of allegiance from the outlying provinces, but the authority of the weak rulers was flouted by them. These outlying provinces revolted at the first opportunity offered to them. The very vastness of the empire proved fatal to it.

Weak military policy of Feroz.

(6) The safety of the Mediaeval empires depended upon their military strength. The weak military policy of Feroz contributed much towards the disintegration of the Delhi Sultanate. When the man at the helm of affairs was neither a warrior nor a statesman, the kingdom was bound to fall. The successors of Feroz were very incompetent and they hastened the process of disruption.

Absence of a law of succession.

(7) The Mohammadans knew no law of succession. The death of a king was a signal for a civil war which undermined the resources of the country.

(8) The Jagir system revived by Feroz led to great abuses and more often than not the grandee tried to set up an independent principality for himself. A feudal aristocracy, deriving its power from land, tends to become turbulent and the danger is intensified when the central power is unable to control such unruly elements.

(9) "The slaves of Feroz, whose number had exceeded all reasonable limits, were a fresh source of trouble." The whole institution had undergone a complete change and the slaves embroiled themselves in disgraceful intrigues and added to the disorders of the time. Many of these slaves were converted Hindus, and to some of these renegades were assigned the great fiefs of the empire. However sincere their loyalty to Feroz, their master, might have been, they were bound by no such ties to his successors. Besides they could not rid themselves of their Hindu sympathies. When the Hindus showed signs of recovering their independence, these renegades sympathized with them. Revival of the institution of slavery.

(10) The theocratic character of the state adversely affected its efficiency, and the influences of the Mullahs proved disastrous in the long run. The anti-Hindu policy of the Muslim rulers was bound to undermine the stability of their empire. The oppressed Hindus always nursed their just grievances against their rulers, and looked forward to the day when they would be able to regain their independence. Anti-Hindu policy.

(11) The invasion of Timur dealt a fatal blow to the tottering Tughlak Empire. The defences of the north west frontier broke down and the way for Moghul conquest of India was prepared.

SUMMARY

After the death of Feroz, the Delhi Sultanate began to fall into pieces and a period of disorder followed. The causes of this downfall are not far to seek. The pacific policy of Feroz was greatly responsible for it. The revival of Jagir and slave systems, the anti-Hindu policy of Feroz, the absence of a definite law of succession and the very vastness of the empire were other important factors that caused the break-up of the Sultanate. The disappearance of force that was the basis of the Muslim State and the loss of bardihood among the Muslims were favourable for the rebellious forces.

Q. 135. **Give a detailed account of Timur's invasion of India. Estimate its effects.**

(*P. U. 1936, 1939*)

Q. 136. **Give a brief but careful account of**

the causes and course of Timur's invasion of India. Estimate its effects. (*P. U. 1934*)

TIMUR'S INVASION OF INDIA (1938 A. D.)

Political weakness of India.

India on the eve of Timur's invasion. When Timur invaded India the magnificent empire of the Tughlaks was falling to pieces. The process of decay, as we have seen, had already begun in the time of Feroz Tughlak. It continued with an increased speed during the reign of his incompetent successors. So that when Timur led his hordes to the plains of India, India had once again lost her political unity.

(i) Religious fanaticism.

(ii) Desire for plunder.

(iii) Chaos in India.

The Causes of Timur's invasion. (1) India was the land of idolators. Timur wished to become a Ghazi 'by purifying the land itself from the filth of infidelity and polytheism.' (2) The fabulous wealth of India was a great inducement to the Moghul invader. (3) The anarchy and the chaos that prevailed in India encouraged the foreign invader who had nothing to lose by an invasion of India.

A descendant of Chinghez Khan.

The early career of Timur. Timur, known in Persia as Timur-i-Lang, (Timur, the lame) was a descendant of Chinghez Khan. He was born in 1336 at Kech in Transoxiana, about 50 miles south of Samarqand. His father was Amir Turghay, the chief of a Turkish tribe.

Conquests in Central Asia.

At the age of 33, he became the head of the Chughtai Turks and led several expeditions against Persia and the neighbouring countries. Persia at this time was in a deplorable condition due to internecine strife. Timur who was fired by the lust of dominion, put the race of Muzaffar to death and established his sway over Persia and its dependencies. Afghanistan, Mesopotamia and parts of Russia were also subdued by him. He thus became the dominant force in Central Asia.

His decision to invade India. But this was not enough to satiate his devouring ambition. He longed for fresh wars and conquests. About this time he

received the news of the anarchical condition of India, and was tempted to lead his armies to that land of the infidel. Accordingly a council of war was summoned and an invasion of India was decided upon.

Advance guard under Pir Mohammad: conquest of Uchha and Multan.

The course of the invasion. In 1398 Timur, "the scourge of God" sent his grandson, Pir Mohammad, at the head of a huge army as his advance guard. Crossing the Indus Pir Mohammad conquered *Uchha* and then besieged *Multan* which capitulated after six months. Timur himself soon arrived at the head of a formidable force of 92,000 strong. He crossed the Indus at Attock and defeated Mubarak Khan, the Governor of the Punjab. On the left bank of the Chenab he was joined by Pir Mohammad.

Conquest of Talumba. Bhatnir and Sirsuti.

He now crossed the Chenab river and raided the town of *Talumba* where a ransom of two lacs was demanded as the price of immunity. The first resistance came at *Bhatnir* where Raja Dul Chand, at the head of his gallant Rajputs, put up a determined fight. But the odds were against him, and he was forced to capitulate.

Next Timur proceeded to *Sirsuti* which was easily subdued. In December 1398, he encamped at Jahanuma, a fine palace six miles from Delhi. As he marched with his armies town after town surrendered and the people ran away in panic. Delhi was easily reached. Timur now prepared his forces for an attack on the imperial capital. Before the commencement of the attack 100,000 Hindu captives who were in his camp were ordered to be put to death.

The Indian army under Sultan Mahmud and Mallu Iqbal mustered about 10,000 horse and 40,000 foot, with 825 war elephants. The elephants filled Timur's men with fear as they had no experience of Indian warfare, but the intrepid Moghul general took unusual precautions to allay the fears of his troopers. He surrounded his camp with a ditch and a rampart and prepared iron spikes to be thrown before the dreaded monsters. The stores, the cattle, the women, as well as the learned men of the army were stationed at the

other end of the camp. In the battle that followed Mahmud. the King of Delhi, was defeated. He fled from the capital while Timur hoisted his flag on its ramparts.

Timur : the Emperor of India.

Timur entered Delhi in triumph and received the homage of the citizens. On Friday he caused himself to be proclaimed the Emperor of India and public prayers were read in his name. Timur accepted a ransom for the lives of the people and promised not to massacre them or sack the city. But unfortunately his soldiers were involved in some brawls while collecting the ransom, and some of them were wounded and killed. As a punishment for the boldness of the Delhi citizens, the ill-fated city was systematically plundered for five days. Looting, burning and plundering continued for some days unchecked.

Sack of Delhi.

Return journey.

Timur stayed at Delhi for ten days and then set out on his journey homewards. *Meerut* was taken and its garrison was put to the sword. He then turned towards *Hardwar* where a fierce fight took place between the Hindus and the Mohommadans. Then he conquered the *Siwalik hills*. He marched against *Jammu*, captured the Raja and forcibly converted him to Islam. Appointing Khizr Khan as the Governor of Lahore, Multan and Dipalpur, he now left for Samarqand and India heaved a sigh of relief. "When the scourge of God had departed, men came out of their hiding places like the hare when the hunter has passed."*

Desolation and famine.

The effects of the invasion. (1) "Fortunately in his haste to return to Samarqand, Timur had been able to harry but a small part of India ; but wherever his army had trampled, from the Indus to the Ganges, over the whole of the Punjab, desolation and famine were left behind."†

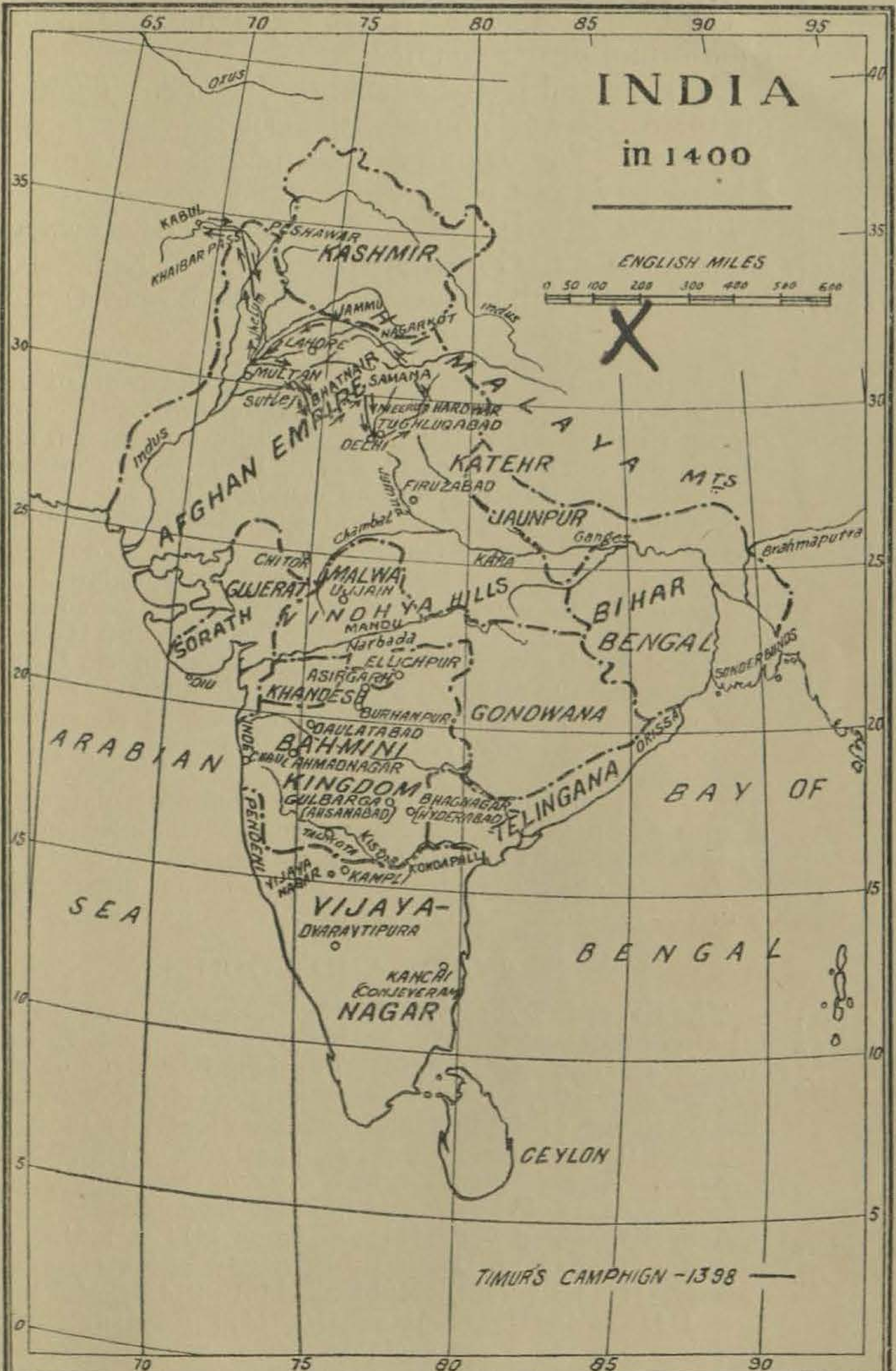
A fatal blow on the Tughlak Empire.

(2) Timur's invasion struck a severe blow to the tottering Tughlak Empire.

(3) It completely paralysed the government at Delhi and caused widespread anarchy and confusion.

---

*Lanepoole—*Mediæval India.*
† Ibid.


INDIA
in 1400
ENGLISH MILES
0 50 100 200 300 400 500 600
X
OXUS
KABUL
KHAIBAR PASS
PESHAWAR
KASHMIR
Indus
JAMMU
NAGARKOT
LAHORE
MULTAN
BHATNAIR
SAMANA
Sutlej
HARDWAR
TUGHLUQABAD
DELHI
AFGHAN EMPIRE
H I M A L A Y A MTS
KATEHR
FIRUZABAD
JAUNPUR
Ganges
Brahmaputra
Chambal
CHITOR
MALWA
UJJAIN
GUJERAT
SORATH
V I N D H Y A HILLS
MANDU
KARA
BIHAR
BENGAL
Narbada
ELLICHPUR
ASIRGARH
KHANDESH
BURHANPUR
GONDWANA
DIU
SONDERBANDS
DAULATABAD
BAHMINI
AHMADNAGAR
KINGDOM
GULBARGA
(AHSANABAD)
BHAGNAGAR
(HYDERABAD)
TELINGANA
ORISSA
KONDAPALLI
KAMPLI
VIJAYA NAGAR
VIJAYA-
DVARAVTIPURA
KANCHI
(CONJEVERAM)
NAGAR
A R A B I A N
S E A
B A Y OF
B E N G A L
CEYLON
TIMUR'S CAMPHIGN -1398

(4) It dislocated the social, economic and political equilibrium of the country.

(5) It spread havoc among the people. Thousands of them were slain and thousands were rendered homeless. The country presented a desolate look. The society itself was paralysed.

Khizr Khan: the rise of the Sayyad Dynasty.

(6) The Punjab came under Khizr Khan who was appointed its Governor by Timur. Khizr Khan later on laid the foundation of the Sayyad Dynasty.

SUMMARY

The political weakness of India and the prospects of wealth and plunder tempted Timur to invade India. He claimed descent from Chengiz but in reality he was a Turk. He became the ruler of Samarqand in 1369 and soon started on his career of conquest and cruelty. In 1398 he sent his grandson Pir Mohammad as an advance guard, who conquered Uchha and Multan. After defeating the Governor of the Punjab, Timur joined Pir Mohammad on the left bank of the Chenab. He conquered Talumba, Bhatnir and Sirsuti and then attacked Delhi. Mahmud, the Sultan of Delhi was thoroughly defeated. He remained in Delhi for a fortnight and converted the city into shambles. On his return journey he conquered Meerut, Hardwar and Jammu. He appointed Khizr Khan as his Viceroy in India and returned to Samarqand.

After his departure, Delhi presented a desolate picture. Famine and pestilence reigned supreme. His invasion struck a fatal blow on the tottering Tughlak Empire.

Timur's chief pleasure was the erection of pyramids of skulls. He stands unparalleled for his wanton and fiendish cruelty.

SAYYADS AND LODHIS

1414-1451 founded by Khizr Khan.

The Sayyad Dynasty. When Sultan Mahmud died in 1412 the nobles selected Daulat Khan as their leader. Daulat Khan's position was not that of a king but of the head of a military oligarchy, He was defeated in 1414 by Khizr Khan, the Governor of Multan and Timur's Viceroy in India. He laid the foundations of a new dynasty called the Sayyad Dynasty. Khizar Khan claimed descent from the Prophet, hence the name of the dynasty founded by him.

Four rulers in all.

This dynasty governed India from 1414 to 1451. There were four rulers in all in this dynasty—Khizar Khan, the founder, (1414 to 1421), Mubarak (1421 to 1433), Mohammad Shah (1433 to 1443), and Ala-ud-Din (1443 to 1451). Mr. Smith considers that the Sayyad rulers never assumed the royal style or struck coins in their own names. Their rule was confined to the walls of Delhi.

During the reign of the Sayyads there were frequent rebellions in the whole of the empire. *The history of this dynasty*

is nothing but a record of marchings and counter-marchings to get the allegiance of rebellious nobles and tc collect the revenues of the state. The Punjab revolted in the reign of Khizr Khan, and his successors tried to recover it but failed to do so. The last king of his dynasty abdicated in 1451 in favour of Bahlol Lodhi, the Governor of the Punjab. (Ala ud-Din himself retired to his favourite district of Badaon Bahlol Lodhi laid the foundation of the Lodhi Dynasty.)

Frequent rebellions.

THE LODHIS (1451 to 1526)

Bahlol Lodhi, (1451 to 1488). When Ala-ud-Din Sayyad abdicated the throne of Delhi in 1451 Bahlol, the Governor of the Punjab, ascended it. At this time a great disorder prevailed in the country. Bahlol suppressed all that disorder and subdued the districts on the borders of Delhi. After tough fighting he conquered Jaunpur. The conquest of Jaunpur considerably strengthened his position. Thereafter he conquered Kalpi, Dholpur, Bari and Alapur. He subdued the Raja of Gwalior also. He died in 1488.

He suppressed disaffection and founded the Lodhi Dynasty.

Thus Bahlol founded a new dynasty and partly recovered the former glory of Delhi. He was a very brave general. His generosity and honesty deserve our admiration. He was a pious devotee of Islam. He disliked display and pomp. He sympathized with the poor and the distressed and was a patron of the learned. He heard the petitions of his subjects personally. He maintained a brotherly relation with his nobles and soldiers.

His character.

Q. 137. **Give a brief account of the reign of Sikandar Lodhi.** (*P. U. 1940*)

SIKANDAR LODHI (1488 to 1517)

His Accession. Bahlol Lodhi died in 1488 and was succeeded by his son Nizam Khan who assumed the title of Sikandar Shah. The succession was not without dispute. A section of the nobles put forward the name of Barbak Shah, the Governor of Junapur, for the kingship. But Barbak was not present at the time of the death of Bahlol and his name was accordingly rejected. It was after a long discussion among the nobles that Sikandar was acknowledged the Sultan of Delhi. The new sovereign gave a splendid feast to celebrate his coronation and conferred gifts and robes of honour upon the Amirs and officers who swore fealty to him and recognized him as their lawful liege-lord.

Disputed succession of Sikandar Lodhi : 1488.

Conquest of Gwalior and Bidar.

His Conquests. Like his father Sikandar energetically set himself to the task of preserving and extending the authority of the Delhi empire. To begin with Gwalior and Bidar were brought back to the allegiance of the Emperor. Next a campaign was led against his brother Barbak Shah who had refused to accept the accession of the new emperor and who had taken up arms to assert his rights. Barbak was defeated and taken prisoner, but afterwards he was pardoned. His bad government was taken as an excuse for his removal from office and for a more definite annexation of that kingdom.

Defeat of Barbak.

Suppression of the Afghan. chiefs.

Now Sikandar turned his attention to the Afghan chiefs who held big Jagirs in the country, and who were a possible source of danger to the royal authority. He inspected their accounts which resulted in startling disclosures. This inspection caused grave discontent among them and they formed a conspiracy against him. Sikandar, however, proved too strong for them and put them down with a heavy hand.

Foundation of Agra : 1504.

In 1504 he founded the town of Agra. The site of Agra provided him with a key-point for the effective control of the Amirs of Etawah, Kol and Gwalior. In 1505 a violent earthquake occurred at Agra and men supposed "that the 'resurrection' had arrived, and believed that no such earthquake had been known since the days of Adam." In 1517 Sikandar was preparing to put down a revolt in Gwalior when he fell ill and died.

Handsome and cultured.

A staunch Muslim.

Persecution of the Hindus.

His Character and Administration. Sikandar was the most remarkable ruler of the Lodhi Dynasty. All Muslim chronicles have bestowed lavish praise upon him. "The Sultan was a man of handsome appearance, fond of the chase and well-versed in the accomplishments suited to men of his rank."* He was a 'pucca' Muslim. He associated with the Mullahs and the Maulvis. His attitude towards other faiths was uncompromising. He made attempts to persecute the Hindus and to banish idolatry from the land over

* Dr. Ishwari Prasad.

which he ruled. The Hindus were not allowed to bathe at the ghats on the banks of the Jumna, and a royal ordinance was issued prohibiting barbers from shaving the heads and beards of Hindus. Prayers were publicly held and the glory and triumph of Islam was proclaimed in all quarters.

Although Sikandar was a narrow-minded bigot, he was not devoid of the higher qualities of head and heart. He genuinely sympathized with the poor and the distressed, and every year doles of charity were distributed among the poor from the treasury. He had an innate love of justice. He personally listened to the petitions of the aggrieved persons and disposed of cases according to their merits. He kept himself in touch with all that happened in his kingdom.

He was very generous.

A lover of justice.

He possessed a retentive memory which enabled him to store a great deal of useful knowledge. He was a man of literary tastes and could write poetry. He extended his patronage to learned men. The affairs of the market were carefully watched and the rates of prices were daily reported to him.

A patron of learning.

Doctor Ishwari Prasad writes, "During his lifetime Sikandar maintained order by his firm policy and held the turbulent barons in check, but after his death, when the crown passed to a man who was inferior to him in ability and character, the forces which he had controlled broke loose and undermined the foundations of the empire."

His death was followed by the disruption of the Empire.

SUMMARY

Bahlol Lodhi was succeeded by his son Nizam Khan who assumed the title of Sikandar Shah. He had to take up arms against his brother Barbak Shah who refused to acknowledge him as the Sovereign. Barbak was defeated. After that he suppressed the Afghan chiefs who were potential source of danger : It was he who founded the town of Agra. Sikandar, the most notable sovereign among the Lodhis was a Staunch Muslim and persecuted the Hindus. He sympathised with the poor and personally attended to the petitions of the people. He was a patron of learning. His death was a signal for the disruption of the empire.

Ibrahim Lodhi. Sikandar died in 1517 and was succeeded by his eldest son, Ibrahim Lodhi. His reign is of special

1517—1526.

importanace in Indian history as he was the last of the Sultans of Delhi before the Moghul conquest. He was very haughty and possessed an irritable temperament. He lost the sympathies of the people by his insolent behaviour. The Afghans were in the habit of treating their king as a companion and not as a master. They were ready to give him the honours of a feudal superior. Ibrahim tried to crush their spirit of freedom in order to strengthen his government. But his measures caused wide-spread discontent among the nobles and paved the way for the downfall of the Afghan Empire.

His insolence disgusted his subjects.

The reign of Ibrahim Lodhi, however, was marked by great prosperity. The crops were in plenty and the prices were unusually low. No scarcity of grain was ever felt. The Sultan took revenue in kind.

General prsoperity.

His harsh treatment of the nobles led to disaffection and disorder in the country. The nobles were disgusted with his reign. They conspired to place his brother, Prince Jalal, on the throne of Jaunpur. Jalal marched from Kalpi and took charge of the government of Jaunpur. Jalal was later on defeated and after some time captured. He was conveyed to Hansi, but on his way to that place he was assassinated. The next to revolt was Islam Khan. He was also defeated and killed in a battle. Several nobles were executed for their share in the revolt. Others were secretly murdered.

Revolts of the Amirs.

On seeing such proceedings of the Sultan all were alarmed. In self-defence they broke away from their allegiance to the Sultan. Dariya Khan Lodhi proclaimed himself king in Bihar, Daulat Khan Lodhi revolted in the Punjab and invited Babur, the King of Kabul, to invade India. Babur was not a man to shrink from such an adventure. He was soon on his march and reached Lahore. On his arrival he found that Daulat Khan had been driven out of the capital by an Afghan chief who now opposed him. He easily overpowered the new Governor, took Lahore and putting Ala-ud-Din, Ibrahim's uncle, in charge of the city returned to Kabul for reinforcements.

Invitation to Babar extended by Daulat Khan Lodhi.

This happened in 1525, Babur's nominee was not allowed to tarry long. Daulat Khan soon drove him out. In 1526 Babur returned to India fully prepared. He defeated Daulat Khan and advanced on Delhi *via* Sirhind. Sultan Ibrahim came out of Delhi to give battle to the invader. The two armies met on the historic plain of Panipat. In the battle that followed Babur was completely successful. The Indian army, though it far out-numbered his, could not stand the fire of Babur's gunners. Its ranks were broken up and the Sultan himself fell in the fight. Babur then entered Delhi in triumph and was proclaimed the Emperor of India.

Babar's invasions. 1525 ; 1526 First Battle of Panipat, 1526.

APPENDIX

Ibn Batuta. Ibn Batuta, the Moorish traveller, was born at Tangier in 1304. He was very fond of travelling. He left his home at the age of 21 and wandered through the

A great traveller 1304-1377.

countries of Africa and Asia. In the course of his travels he arrived at the Indus in 1333. From there he proceeded to Delhi where he received a warm welcome from Mohammad Tughlak who admitted him to his court and appointed him the Qazi of Delhi. It was now that he got the opportunity of studying closely the personality of his benefactor. After eight years, in 1342, he resigned his job. Ibn Batuta's account of his travels in India is a very valuable source of information for the reign of Mohammad Tughlak. It throws a flood of light on the social, political and religious conditions of the time. It supplements the account of Zia Barani.

His visit to India : 1333-1342. His account is a valuable source of information.

When he resigned his job at the court Mohammad Tughlak sent him on a mission to China, but he could not fulfil it. He returned to his home in 1329 and wrote down all that he saw and heard in India He passed away at the age of 73 in 1377.

The account given by Ibn Batuta, on the whole, is quite accurate and is supported by other historians. He mentions the gifts and punishments, the kindnesses, and the severities of Mohammad Tughlak. Here and there we discover exaggerations. Ibn Batuta had a very interesting character which was marked by easy confidence and superstitious piety. His habits were extravagant and he always suffered under financial difficulties.

CHAPTER XXIV

GOVERNMENT AND ADMINISTRATION IN MEDIAEVAL INDIA

Q. 138. **Bring out the leading features of the state system under the Sultans of Delhi.** (*P.U. 1934*)

Q. 139. **What was the condition of the subject people under the Delhi Sultans ?** (*P.U. 1941*)

MEDIAEVAL STATE SYSTEM

It was a theocracy.

The Muslim State. The Muslim state in mediæval India was a strong military theocracy. The Sultan was Cæsar and Pope combined in one. He was an absolute autocrat, his authority being limited by the holy Quran only. He was regarded as the representative of God upon earth. He paid due regard to the views of the priestly class, the Ulemas, and to the religious feeling of his co-religionists. No doubt Ala-ud-Din Khilji struck a new line. He claimed to be 'God's vicar in things temporal as is the priest in things spiritual.' He opposed the interference of the priestly class in state affairs. He believed in the complete separation of the church and the state. But he was an exception rather than the rule. Most Muslim kings governed in accordance with the wishes of the priestly class who possessed a great influence in such a state.

Ulemas wielded great influence.

No allegiance to the Khalifa.

But these kings were sovereigns in their own person. They did not like to acknowledge the Khalifa's power and struck coins and caused the Khutba to be read in their own names. Some of them took the title of Sultan-Zilah-ullah or Sultan —the shadow of God.

The mainstay of the state was the military class which was composed of the Muslims alone. The

king hmself was the Commander-in-in-Chief of the army and was helped by many junior commanders. For the control of such a vast empire, the suppression of internal revolts and for opposing external invasions the kings maintained a huge standing army. The state treated the soldiers very generously. Grants of land were made to them for their maintenance. Apart from the standing army the fief-holders, *i.e.*, feudal lords and nobles, supplied the king a large number of soldiers when he needed them.

Army was the main support of the state.

The Muslim State and the non-Mohammadans. The Mohammadans were the favoured children of the state and were given preferential treatment. On the other hand the non-Mohammadans suffered from many disabilities. They had to pay a special tax called the Jeziya or the poll-tax for the protection of their lives and property. All the highest offices of the state were given to Mohammadans. The non-Mohammadans were not recruited in the army even if they desired to do so. Sometimes they were converted to Islam by force even. A rational person like Mohammad Tughlak was never tolerated.

Mohammadans, the favoured children of the state.

Most Muslim kings could not rise above this narrow bigotry. They never sought the co-operation of their Hindu subjects whom they tried to crush in every way. They could not tolerate the Hindus worshipping in public. *The Muslim occupation of India, therefore, was marked by a spirit of intolerance which was responsible for the instability of their kingdoms.* Doctor Ishwari Prasad says, "*Toleration under Muslim domination in India in the early Middle ages was not the rule but the exception.*" The Mohammadan rulers at best were like an armed camp in the land. It was Akbar later on who tried to build the state on the secure basis of the co-operation of all his subjects.

Religious intolerance.

The Muslim Administration. The early Mohammadan rulers (from 1220 to 1536) lacked constructive genius. They were poor administrators. They could not establish in the country an efficient

No efficient system of administration.

system of administration. The monarchy was in fact a congeries of nearly independent states. The control of the king over the distant provinces was not based on any uniform principle of cohesion. It varied from nominal allegiance to complete subjection and depended to a great extent on the personality of the Sultan. "As the country was held in military occupation the length of the king's sword was the limit of his sway."

No law of succession.

There was no definite law of succession among the Muslims. The death of the Sultan usually meant a signal for a civil war. Jalal-ud-Din Khilji, Ghiyas-ud-Din Tughlak, and Bahlol Lodhi all ascended the throne by driving away the legal heirs. This lack of the law of succession generally meant anarchy, and in accordance with the law of the survival of the fittest, the fittest was the one who could kill all other claimants to the throne. This made the lives of those who took part in politics, nasty, brutish and short.

We could say that the succession to the throne was elective, resting on the choice of the nobles, and the person elected was not necessarily a relative of his predecessor. The kings were easy of access. They enquired into petitions personally and transacted a good deal of business in the daily assemblies of their court.

The Prime Minister.

The king was assisted by a vazir or the prime minister whose powers were not properly defined. These depended on his own abilities as well as the character of the king. Generally the king was the pivot of the whole administrative machinery.

Espionage.

Some of the Muslim kings maintained an elaborate system of espionage. Ala-ud-Din's spy system was very efficient. There were some other departments which looked after the roads, canals and industries. These departments were not a regular feature of the administration.

The empire divided into provinces.

Provincial Administration. The provinces were committed to the charge of great nobles who exercised absolute power within their jurisdiction. Provincial governorships practically amounted to viceroyalties

which tended to become hereditary. These governors were expected to defend their frontiers and to manage their internal affairs. Their relation with the Delhi Sultan consisted chiefly in paying the tribute and doing homage. Occasionally they had to furnish military aid. When these services were properly rendered, the governor was left undisturbed in his province, and there was nothing to limit his arbitrary power. The governors utilized the services of the local Hindu rajas and allowed them to retain their hereditary jurisdiction, subject to the payment of tribute and military aid.

Ill-defined powers of the governors.

The control of the Delhi Sultans over the provincial governments was lax and ill-defined, and the absolute power with which the governors were entrusted very often encouraged them to defy the central authority.

Crude administration of justice.

Judicial Administration. The administration of justice was also very crude. Justice was dispensed by the Qazis who applied the Quranic Law. Severe punishments were inflicted. Besides the Qazis there were other officers who administered a sort of common law derived from the customs of the country and the discretion of the kings. Disputes about land were settled by revenue officers who were mostly Hindus. The governors and their officers very often received complaints and gave summary decisions. Only those cases which turned upon points of Mohammadan Law were referred to the Qazis.

The life in the villages flowed on smoothly.

Village Administration. There is, however, one redeeming feature in the administration of these Sultans, and that is, that they did not disturb the ancient local institutions of the people. The village with its autonomous government remained untouched. The officers of the state did not interfere in the normal course of the life of the village, nor was it affected in any way by the revolutions and civil wars at Delhi.

The village managed its own affairs.

The village republics were left independent in the management of their own affairs; they regulated the distribution of land, settled local disputes, collected taxes and transmitted them to the government treasury.

SUMMARY

The state during the Mediæval Period was theocratic and the sovereigns paid due regard to the views of the Ulemas who wielded tremendous influence. Ala-ud-Din was an exception and opposed the interference of the priestly class in State affairs. The army was the main support of the State.

The Muslims were the favoured children of the State and monopolized all the high offices whereas the Hindus suffered a good many disabilities and had to pay a special tax, Jeziya. The majority of the Muslim rulers were intolerant and this spirit of bigotry was responsible for the instability of their kingdoms.

The Muslim rulers were poor administrators and their control over distant provinces was nominal. Their kingdoms were almost a commonwealth of independent nations. There was no clear law of succession and the death of a sovereign was often a signal for civil war.

The sovereign was assisted by a Prime Minister who often became more powerful than the sovereign. Some of the sovereigns maintained a very efficient system of espionage.

The kingdoms were divided into provinces which were under governors that had unlimited powers and often challenged the central authority. The administration of justice was quite crude.

The life in the village remained unchanged and their local institutions functioned in a normal way.

CHAPTER XXV

LOCAL DYNASTIES IN NORTHERN INDIA IN THE 14TH AND 15TH CENTURIES

Q. 140. **Give an account of the local dynasties in Northern India that arose in 14th and 15th centuries on the break-up of the Delhi Sultanate.**

LOCAL DYNASTIES IN NORTHERN INDIA

The disruption of the Tughlak Empire and the rise of petty independent kingdoms.

The rise of Local Dynasties. The disintegration of the Sultanate of Delhi had commenced in the reign of Feroz Tughlak. The ruler of Bengal had assumed independence and Gujrat had broken out into rebellion. Feroz, however, did nothing to check the forces of disintegration which gained a considerable speed during the reign of his successors. In the course of time the provincial governors established petty independent kingdoms on the ruins of the mighty Delhi Empire. In the east arose the kingdoms of Jaunpur, Orissa and Bengal. In the west Sind and Multan became independent. In the central region Malwa and Khandesh became powerful kingdoms under local dynasties. Gujrat also followed the example of others and became independent. Between the kingdoms of the north and the central region lay the Rajput states. These now consolidated their power.

Ilyas Khwaja. 1352.

Bengal. The Emperors of Delhi had never exercised any effective control over Bengal and therefore it enjoyed comparative immunity from outside interference till its conquest by Akbar in 1576. The first independent kingdom of Bengal came into existence in 1352 under Ilyas Khwaja Shams-ud-Din. Feroz Tughlak during his campaign of 1353-54 recognized the independence of Ilyas. The dynasty of Ilyas, known as the Purbias or Bhangeras, continued to rule down to the close of the 14th century.

The Sayyads : 1493.

After a short span of disturbed Hindu rule, the government of the country became more stable under its Sayyad rulers. This dynasty was founded in 1493 by Ala-ud-Din Hussain Shah. Hussain reigned in peace, prosperity and great splendour till 1519 when he died and was succeeded by his son Nusrat Shah. Both the father and the son were great patrons of art and learning.

Founded in 1394 by Khwaja Jehan.

Jaunpur. The founder of the kingdom of Jaunpur was one Khwaja Jehan who was appointed, in 1394, by Sultan Mahmud Tughlak, as the governor of the eastern provinces with the title of Malik-us-Sharki. During the confusion that ensued after the invasion of Timur in 1398, Khwaja Jehan's son set himself up as an independent king of Jaunpur with the style of Mubarik Shah Sharki. The most capable monarch of the Sharki Dynasty was Ibrahim Shah. He considerably extended his dominion by bringing under his sway the adjacent territories of Kanauj, Oudh and Behar. His reign is also important as it was under him that some of the finest specimens of Muslim architecture were constructed. After his death the dynasty rapidly declined. The last king, Hussain Shah, was defeated by Bahlol Lodhi, and Jaunpur was annexed to Delhi.

Annexed by Bahlol.

An independent Hindu state.

Orissa. All early attempts by Muslim Sultans to subdue the Hindu rulers of Orissa failed. Attempts were made by Hussain Shah of Jaunpur in 1457, and later on by the Bahmani kings to annex Orissa, but without success. Orissa remained isolated under its Hindu chiefs.

Malwa became independent in 1401.

Malwa. Iltutmish invaded it in 1235 and in 1310 Ala-ud-Din conquered it. In 1387 Feroz Tughlak granted the fief of Malwa to Dilawar Khan Ghori who declared his independence in 1401. The situation of Malwa, hedged in by warring states, Delhi, Jaunpur, Gujrat and the Rajputs, involved the new states in frequent wars with one or other of its neighbours. The second ruler of the dynasty, Hushang Shah, was a capable ruler. He shifted his capital to

Mandu. In 1435 Mahmud, the Khilji minister of the grandson of Dilawar, murdered his master and occupied the throne. He was assisted by Medini Rao of Chanderi.

Mahmud was a great warrior and extended his kingdom a good deal. He annexed Ajmer, Ranthambhore and Kalpi to his kingdom. He was, however, defeated by the Rana of Chittor. His weak successors could not maintain the independence of Malwa. In 1531 it was annexed to Gujrat.

Khandesh. The kingdom of Khandesh was founded by Malik Raja Farrukhi in 1401. He ruled it wisely and well till his death. The most notable ruler of his dynasty was Adil Khan (1453-1503). During his reign Khandesh enjoyed a period of unbroken peace in which trade and manufactures flourished. After Adil's death Khandesh was annexed to Gujrat.

Founded in 1404 by Malik Raja Farrukhi.

Gujrat. Gujrat first came under Muslim rule in 1298, when it was conquered by Ala-ud-Din Khilji. From that date Mohammadan governors continued to be appointed from Delhi, till 1401, when Zafar Shah, its governor, declared his independence. He reigned till 1411, when he was succeeded by his grandson, Ahmad Shah, the most famous ruler of the dynasty. Ahmad Shah reduced to submission the Hindu rulers of Kathiawar, and defeated the Sultans of Malwa and Khandesh. He founded the beautiful city of Ahmedabad. The next important king was Mahmud Bughra who reigned from 1459-1511. He was not only a great conqueror but also a great administrator, and his reign is remembered in Gujrat as a period of plenty and prosperity.

Independent under Zafar Shah, 1411.

Sind. The province of Sind has, throughout its history, exercised little influence upon the politics of Hindustan. The first occupation of the province by the Muslims failed and the Rajputs again asserted themselves. The Hindu family continued to rule till the close of the fourteenth century. During this

Under Rajput converts.

time a few attempts were made by the Sultans of Delhi to capture Sind, but they all failed. The Rajput king, however, embraced Islam in about 1380. The Jams, now Mohammadan by faith, ruled the kingdom till 1526.

Its history till 1443 is obscure.

Multan. Multan, like Sind, fell early into the hands of the Muslim conquerors of India.* But its history remains very obscure up to the year 1443. It was in this year, however, that tired of anarchy it selected a ruler, one Sheikh Yusaf, a man of learning, wisdom and high character. But two years later Sheikh Yusaf was diriven out by his father-in-law Kutub-ud-Din Langah. Kutub-ud-Din reigned in peace till his death in 1469. His successors then occupied the throne for nearly fifty years.

Powerful states in Rajputana.

Rajputana. Driven out from the Doab by the Muslim invaders, the Rajputs founded new kingdoms in Rajputana where they were able to maintain their independence for a few more centuries. Among those who played an important part in the political history of the country were the Guhila princes of Mewar. The famous rock fortress of Chittor was the seat of their power ; later it became the object of a passionate national devotion. The most famous rulers of Chittor were Rana Kumbha and Rana Sangram Singh, who fought with Babur in 1527.

SUMMARY

Many petty independent kingdoms arose on the ruins of the Tughlak Empire. In the east Jaunpur, Orissa and Bengal became independent while in the west arose the kingdoms of Sind and Multan. The principalities of Malwa and Khandesh became independent in the central regions, Gujrat became a powerful kingdom and the Rajput States re-established their supremacy. India, thus, was again parcelled out into several petty kingdoms.

CHAPTER XXVI

THE BAHMANI KINGDOM AND ITS SUCCESSION STATES IN SOUTHERN INDIA

Q. *141*. Briefly describe the history of the Bahmani Kingdom, bringing out the part it played in the diplomacy of India. (*P. U. 1937*)

THE HISTORY OF THE BAHMANI KINGDOM

Revolt in the Deccan in the reign of Mohammad Tughlak.

The Rise of the Bahmani Kingdom. For the origin of the Bahmani Kingdom we have to turn back to the reign of Mohammad Tughlak. During his reign the Deccan was the hot-bed of intrigue and sedition. Mohammad Tughlak tried to bring it under his direct control. He sent a large number of nobles to carry on the government. The various Amirs joined together and revolted against him. They were able to set up an independent kingdom at Daulatabad. They collected one Afghan Ismail Makh as their king. After some time Ismail Makh resigned in favour of Hasan Kangu, a young warrior. Hasan became the King of Daulatabad in 1347 and assumed the title of Ala-ud-Din Hasan Bahman Shah. In this way was founded the Bahmani Kingdom of the Deccan which filled an important space in Indian history for nearly two centuries from 1347 to 1518. The dynasty is called the Bahmani Dynasty because Hasan was a descendant of Bahman Shah of Persia. The old view that Hasan named the dynasty after his Brahman master has been shattered by modern research.

Ismail Makh and Hasan Kangu, the leaders of the revolt.

1347-1359: The Amirs rewarded with Jagirs.

Ala-ud-Din Hasan Bahman Shah. On his accession Hasan divided the country into 'tarafs' which were put under the charge of the Amirs who had been his faithful companions in his wars against Mohammad Tughlak. These Amirs were granted jagirs on more or less a feudal basis in return for which they swore fealty to the king and promised to

render him military service. Hasan also changed his capital to Gulbarga, now in the Nizam's Dominions.

Hasan's conquests.

After the death of Mohammad Tughlak in 1351, he embarked upon a brilliant career of conquest, and when he died in 1359 he was the master of an extensive dominion, reaching to the sea on the west and including parts of Goa and Dabhol. The eastern frontier of his kingdom was marked by Bhonagir. The river Krishna formed the southern frontier.

1359-1373: war with Vijayanagar.

Mohammad Shah I. Hasan was succeeded by his son Mohammad Shah I who continued his father's aggressive policy. *One of the striking features of the rule of these Bahmani kings was a constant war with the rulers of the Vijayanagar Empire.* In line with that policy Mohammad Shah invaded the kingdom of Vijayanagar and Telingana. He defeated the Hindus of Vijayanagar who fought with great courage and determination. Their country was plundered and some of their temples were destroyed. Mohammad Shah was a very strong ruler. He suppressed lawlessness with a strong hand. He passed away in 1373.

Suppression of disorder.

1373-1377 war with Vijayanagar continues.

Mujahid Shah. Mohammad's successor was his son Mujahid who ruled the Bahmani Kingdom from 1373 to 1377. The principal event of his reign was a war with Vijayanagar. In addition to the racial and religious differences, there was another cause of this war. The Mohammadan ruler wished to seize the Raichur Doab and the forts of Mudgal and Raichur. The Hindu rulers by this time had become very powerful. They inflicted two defeats one after the other on the Mohammadan sovereign. Mujahid was murdered by his uncle Daud in 1377 who himself was assassinated after a year.

1378-1397: a period of peace and constructive activity.

Mohammad Shah II. Daud was followed by his brother Mohammad Shah II who ascended the throne of Gulbarga in 1378. He was essentially a man of peace. He ruled for 20 years up to 1397. The

spell of peace that he gave to the country was marked by great constructive activities. Several mosques, public schools and monasteries were constructed. The King was also a patron of learning. His last years were disturbed by the revolt of his sons who tried to seize the throne and who succeeded him after his death. They were driven out by Feroz, a grandson of Hasan.

Feroz Shah. The chief interest of Feroz's reign lies in his war with the Raja of Vijayanagar. He seems to have achieved much success in the beginning as he married the Raja's daughter. The resumption of war in 1419, however, had different results. Feroz was completely routed and came back much humiliated. His health gave way and he died in 1422, a broken old man.

1397-1422 : war with Vijayanagar.

Feroz lived an intemperate life. He drank hard and was incurably addicted to women. He maintained a large harem which included women of several nationalities. The legend goes that about 800 women were daily admitted to his harem by means of '*muta*' marriage. No doubt his intemperate living hastened his end.

His intemperate living.

But Feroz was also fond of buildings and adorned his capital with some beautiful edifices. A brisk trade was maintained in his time between India and the west. He is regarded as the most notable of the Bahmani kings and is often compared with Akbar for his religious toleration.

Ahmad Shah. Feroz was succeeded by his brother Ahmad Shah. He assumed the title of Wali and resumed the war with Vijayanagar and Warangal. He attacked Vijayanagar and mercilessly slaughtered men and women. He harassed the people so much that the Raja of Vijayanagar agreed to pay a tribute to him. He conquered Warangal and annexed it to his kingdom. He changed his capital from Gulbarg to Bidar, the reason assigned for this change being the healthier climate of the new city. He died in 1435.

1422-1435 : annexation of Warangal.

1435-1457 : attacks on Vijayanagar and Konkan.

Ala-ud-Din. Ahmad Shah was followed by his eldest son Ala-ud-Din II. He began his reign well but later on he spent all his time in sensual pleasures. He made successful attacks on Vijayanagar and Konkan. The peace of the kingdom was much disturbed by the quarrel between the Deccani Muslims who were Sunnis and the foreigners, like the Arabs, the Turks and the Persians who were Shias.

1457-1461.

Humayun. Ala-ud-Din was followed by his son Humayun who was a monster of tyranny and was nicknamed 'Zalim' or tyrant. He was very lucky in having Mahmud Gawan as his minister to whom he entrusted the management of all the state affairs. Mahmud Gawan served him most loyally. Humayun died in 1461.

1461-1463 : regency of Gawan and the Queen-mother.

Nizam Shah. When Humayun died his son Nizam Shah was a child of 8 years. Mahmud Gawan and the Queen-mother became the regents. They governed very well. All innocent persons who had been thrown into prison by the orders of Humayun were set at liberty. The Rais of Orissa and Telingana invaded the Bahmani Kingdom but were repulsed by the Queen-mother. Then Mahmud Khilji of Malwa, attacked the Bahmani Kingdom. The forces of Mahmud Gawan and the Queen-mother suffered a crushing defeat. They escaped complete destruction, however, as the Queen-mother secured the help of the ruler of Gujrat. Mahmud Khilji's second invasion was unsuccessful. Nizam Shah died in 1463.

1463-1482 : regency of the Queen-mother.

Mohammad Shah III. After the death of Nizam Shah the nobles placed his brother Mohammad Shah on the throne. He was also a minor. So the Government was placed in the hands of the Queen-mother and Khwaja Jahan. After some time Khwaja Jahan was accused of embezzlement of public funds and was punished with execution.

Mahmud Gawan and the extension of the empire

Mahmud Gawan now became the Chief Minister. He served the state with great loyalty and ability. He inflicted crushing defeats on the rulers of Telingana

and Vijayanagar and extended the kingdom to unusual limits. He defeated the Raja of Konkan and took the fortress of Kalna from him. His most memorable expedition was against Kanchi. He captured the city and got a vast amount of wealth. Gawan's rise to fame and position was viewed with extreme jealousy by the nobles and the officials. They now formed a plot to do away with him. They prepared a forged letter 'of treasonable contents,' supposed to have been written by Gawan to Narasinha Raja of Vijayanagar. They showed this letter to Mohammad Shah and persuaded him to order his execution. And so Gawan was put to death in 1481. Meadows Taylor observes, that with him departed all the cohesion and power of the Bahmani Kingdom.

Execution of Gawan.

The break-up of the Bahmani kingdom.

Mohammad Shah died in 1482. After him the Bahmani Kingdom broke into pieces. He was succeeded by his son Mahmud Shah who ruled up to 1518. He proved to be a very weak king who gave himself up to pleasure and dissipation. His weak rule led to disorders on all sides. The provincial Governors assumed their independence. The Bahmani Kingdom came to an end after his death.

SUMMARY

The foundation of the Bahmani Kingdom in Deccan was the outcome of anarchy and disorder in the reign of Mohammad Tughlak. Availing of the disturbance in Deccan, the Afghan Amirs set up an independent kingdom under the leadership of Ismail Makh, who later on resigned in favour of a young warrior, Hassan Kangu. This kingdom was called Bahmani Kingdom as Hassan Kangu, its first ruler, claimed descent from Bahman Shah of Persia. There were 14 kings in all in this dynasty. The most striking feature of the rule of these kings was a constant war with the rulers of Vijayanagar. Most of them were tyrannical and bigoted and persecuted the non-Muslims. They were remarkable builders but were incompetent administrators. After the death of Mahmud in 1518, the Bahmani Kingdom broke up into five independent principalities.

_Q. 142._ What part did Mahmud Gawan play in the history and the administrative improvement of the Bahmani Kingdom? (*P. U. 1934*)

MAHMUD GAWAN

Mahmud Gawan belonged to Iran.

His Early Career. Mahmud Gawan belonged to Gawan in Persia. His ancestors had served as the Vazirs of the Shah of Gilan. He came to the Deccan as a merchant. It was Humayun who, struck by his abilities, secured his services. He became the regent in the reign of the next sovereign, Nizam Shah. Mohammad Shah appointed him as his Prime Minister after the execution of Khwaja Jahan. He served the Bahmani kings for 25 years with devotion and loyalty which is very rare in its annals.

He served the Bahmani Kingdom for 25 years.

His Conquests. Mahmud Gawan was one of the greatest statesmen of mediæval India. He restored the glory of the Bahmanides by defeating the neighbouring Rajas and extending the territories of his kingdom. His most memorable campaign was against Kanchi. He captured it and a vast amount of wealth fell into his hands.

He restored the prestige of the Bahmani Kingdom.

Gawan as an Administrator. He was a remarkable administrator. He introduced many judicious reforms. Dr. Ishwari Prasad writes, "No department seems to have escaped his attention. He organized the finances, improved the administration of justice, encouraged public education and instituted a survey of village lands to make the state demand of revenue just and equitable. Corrupt practices were put down ; the army was reformed ; better discipline was enforced and the prospects of the soldiers were improved." We may specially mention the judicious changes he effected in the revenue system of the kingdom. The land revenue began to be charged in cash instead of in kind. "Up to the regency of Mahmud Gawan," observes Meadows Taylor, "the revenue had been raised in kind, on a proportion of the crops, but his system evolved commutation for money payment upon the value of land, much on the principle of that afterwards perfected by Emperor Akbar."

His administration has won great admiration.

Land Revenue.

His Character. Mahmud Gawan was a foreigner by birth, but he was very much devoted to the

Devoted servant of the state.

country of his adoption and the king he served. No one served the Bahmanides better. His one aim was to bring nearer, the two parties in Bahmani Kingdom, *i.e.*, the Deccanies and the foreigners, and he succeeded in that to a great extent. The mutual strife vanished for the time being. His public career, as we have seen, was marked by a selfless devotion to his king and his government. In his private life he was exceedingly simple. "He was courageous, magnanimous, a lover of justice and free from the vices common to the great men of his age." He sympathized with the poor and the weak. He was a man of considerable intellect and culture, and he extended his patronage to learned men. He was well-versed in mathematics, and medicine and was very fond of literature. According to Ferishta he wrote two books: *Rauzat-ul-Insha* and the *Diwan-i-Ashr.* He built a college at Bidar to which he added a splendid library containing 3,000 books.

A patron of letters.

In spite of all his qualities he could not rise above the narrow bigotry of the age. He took an active part in the various crusades against idolatry.

A bigot.

The utter absence of selfishness in his public conduct and policy, his unaffected devotion to the sovereign, his noble and judicious reforms, his skill and bravery in war, his justice and benevolence have earned for him great admiration. He gave a long spell of peace to the Bahmani Kingdom. If he had not appeared on the scene, the kingdom would have fallen to pieces much earlier.

His Death. His death was very tragic. The Deccani nobles were jealous of him because he had risen to a high position suddenly. They, as we have said before, forged a letter of 'treasonable contents' supposed to have been written by him to the Hindu Raja of Vijayanagar. By showing this letter to Mohammad Shah they extracted an order from him for his execution. At the time of his execution he said, "The death of an old man like me is of little moment to myself, but to you it will prove the ruin

Plot against him: executed in 148.

of an empire and your glory." His prophecy came out true. He was put to death in 1481. With his death ended the cohesion and the solidarity of the Bahmani Kingdom. "Thus passed away by the knife of the assassin one of the purest characters of the age."—Dr. Ishwari Prasad.

SUMMARY

Mahmud Gawan of Iran who came to India as a merchant was selected as one of the ministers by Hamayun. He served the Bahmani kingdom for quartar of a century with rare fidelity. He became the chief minister in the reign of Mohammad Shah III. He extended the kingdom considerably and introduced such an efficient system of administration that it won everybody's admiration. He reformed every department, crushed corruption and introduced the system of the payment of land revenue in cash. A devoted servant of the state, he was very simple and was a patron of letters. He was intolerant but gave a long spell of peace to the Bahmani kingdom. His end was tragic as he was executed on a charge of treachery.

Q. 143. **Describe the character, the administration and the love of architecture of the Bahmani kings.** (*P. U. 1929*)

THE CHARACTER AND ADMINISTRATION OF THE BAHMANI KINGS

Most of the Bahmani rulers were tyrants.

The Nature of the Bahmani Dynasty. There were 14 kings in all in the Bahmani Dynasty who ruled over an extensive territory covering the upper half of the Deccan as far south as the river Krishna. Most of them were blood-thirsty tyrants. They were narrow bigots and delighted in persecuting the Hindus. With a few exceptions they were monsters of debauchery and depravity and paid little heed to state affairs. They were not acquainted with the art of government. Except during Mahmud Gawan's period of ministry, the administration remained inefficient. Internal peace was disturbed by the quarrels between the Deccani and the foreign Amirs. The most important and universal feature of the rule of these kings was an endless war with the neighbouring Hindu Rajas of Vijayanagar.

Ignorant of the art of government.

Constant war with Vijayanagar.

It would be unfair to judge the conduct of the Bahmanides by the modern standards. In the 15th century even the West lacked the spirit of tolerance and the conduct of the Western rulers was marked by bigotry and religious persecution. The burning alive of the Protestants by the Roman Catholics and the sufferings of the Roman Catholics at the hands of the Protestant rulers were not uncommon in Europe in that age. So, judging the conduct of the Bahmanides by the standard of those days we can neither accept their wholesale condemnation by Smith nor their unqualified praise by Meadows Taylor. Bigotry.

Their Administration. We have already stated above that the Bahmanides were not efficient administrators. It was Mahmud Gawan who gave to the country an organized system of administration. He reformed every department and put the administration on an efficient basis. We learn from Nikitin, the traveller, that the country was well-cultivated and there were villages at every *kos*. The roads were well-guarded and travelling was safe. Lack of efficient. adminiistra- tlon.

Their patronage of Art and Architecture. There is, however, one redeeming feature in the character of these Bahmani kings : they were great lovers of art and architecture. They founded cities and built mosques and fortresses. Their capital was a magnificent city with parks and promenades. The royal palaces were stately, and spacious buildings containing lofty halls and apartments were furnished with windows and arches of beautiful design and execution. The mosques at Gulbarga and Bidar are splendid monuments of the architectural art of the period. The city of Bidar is highly praised by centemporary observers as a place full of beautiful and spacious buildings. The Jami-i-Masjid at Gulbarga constructed by Persian architects, the Chand Minar at Daulatabad and the college of Mahmud Gawan are some of the most beautiful buildings erected by the Bahmanides. The fortresses built by the Bahmanides display their remarkable love of Bahmani rulers were great builders. Bidar Mosque ; Jam-i-Masjid at Gulbarg.

Fortresses. architecture. Meadows Taylor describes them as "choice expressions of grandeur and design, and of tasteful and magnificent execution." The fortresses of Gwaligarh, Narnala, Parenda and Panhala are a living testimony to their love of architecture. The tombs of the various kings, Hasan, Mohammad Shah, Mujahid Shah and others, are noble specimens of the Deccan art.

Tombs.

SUMMARY

Most of the rulers of the Bahmani dynasty were tyrannical and monsters of profligacy. They were fanatical and persecuted the Non-Muslims. Endless war with the rulers of Vijayanagar was the most striking feature of their rule. Their administration was inefficient. However they were great builders. The Bidar mosque, the Jam-i-Masjid at Gulbarga, the Chand Minar at Daulatabad and the college of Mahmud Gawan are fine specimens of the architecture of the times. The tombs of the various kings represent the Deccan art.

THE BREAK-UP OF THE BAHMANI KINGDOM

Five Independent Principalities. After the death of Mahmud in 1518, the kingdom broke up into five independent principalities :—

(1) The Imad Shahi dynasty of Berar.
(2) The Nizam Shahi Dynasty of Ahmadnagar.
(3) The Adil Shahi Dynasty of Bijapur.
(4) The Qutb Shahi Dynasty of Golkanda.
(5) The Barid Shahi Dynasty of Bidar.

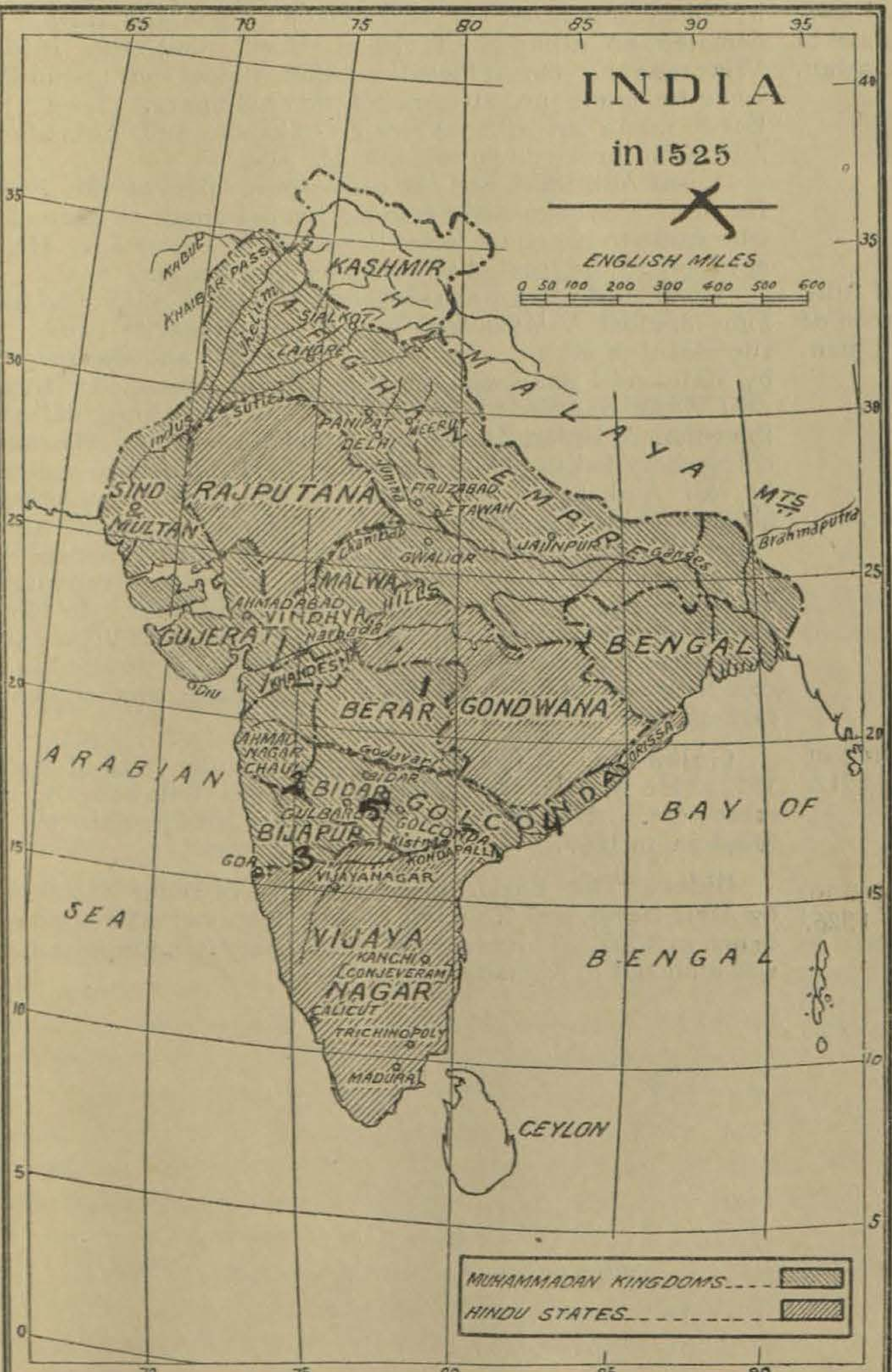
Founded in 1484.

Berar. The Imad Shahi Dynasty of Berar was established by one Fateh Ullah Imad Shah, a Hindu convert of Carnatic. He was a very competent officer of Khan-i-Jahan, the Governor of Berar. After the death of the Governor, Fateh Ullah asserted his independence in 1484 and founded the dynasty of Imad Shahi. This dynasty lasted till 1574 when Berar was annexed to Ahmadnagar.

Founded in 1498 by Malik Ahmad.

Ahmadnagar. The Nizam Shahi Dynasty was founded by Malik Ahmad, the son of Nizam-ul-Mulk, the leader of the Deccan party at Bidar. Malik Ahmad who was the Governor of Junair asserted his independence in 1498 and made Ahmadnagar his capital. In 1499 he seized Daulatabad. His successor Burhan concluded an alliance with the Raja of Vijayanagar. In 1553 he besieged Bijapur.

The rest of the history of this kingdom is uninteresting. Interest in its history was revived when the Moghuls attempted its annexation. It was heroically defended by Chand Bibi, but was finally conquered by the Moghuls in 1600.


INDIA
in 1525
ENGLISH MILES
0 50 100 200 300 400 500 600
KASHMIR
KABUL
KHAIBAR PASS
Jhelum
SIALKOT
LAHORE
AFGHAN EMPIRE
HIMALAYA MTS
Sutlej
Indus
PANIPAT
MEERUT
DELHI
Jumna
SIND & MULTAN
RAJPUTANA
FIRUZABAD
ETAWAH
JAUNPUR
Ganges
Brahmaputra
GWALIOR
MALWA
AHMADABAD
VINDHYA HILLS
Narbada
GUJERAT
KHANDESH
Diu
BENGAL
BERAR
GONDWANA
ORISSA
AHMADNAGAR
CHAUL
Godavari
BIDAR
GOLCONDA
GULBARGA
BIJAPUR
Kistna
KONDAPALLI
GOA
VIJAYANAGAR
ARABIAN SEA
BAY OF BENGAL
VIJAYANAGAR
KANCHI
CONJEVERAM
CALICUT
TRICHINOPOLY
MADURA
CEYLON
MUHAMMADAN KINGDOMS
HINDU STATES

Founded by Yusuf Adil, a slave of Gawan.

Bijapur. The Adil Shahi Dynasty of Bijapur was founded by Yusuf Adil Khan who was a slave of Mahmud Gawan He defeated an alliance of Qasim Barid and the ruler of Vijayanagar. He inflicted another defeat on Qasim Barid when he made an attempt to take Gulbarg. Then Qasim Barid made an alliance with Golkanda and Ahmadnagar. Adil Khan broke down this alliance also.

Yusaf Adil Shah was one of the best rulers of the Deccan. He was a scholar and extended his patronage to learned men who came to his court from Persia and Turkistan. He was not a bigot ; he treated all religions with respect.

Yusuf Adil, a patron of learned men.

Yusuf Adil Shah was succeeded by Ismail Shah who had to fight against Vijayanagar and Ahmadnagar. Ismail was successful in all his wars. He died in 1534 and was succeeded by Mallu Adil Shah who was blinded and dethroned Ibrahim Adil Shah succeeded him. He inflicted crushing defeats on the rulers of Bidar, Ahmadnagar and Golkanda. His life of debauchery led to his early death in 1557. He was succeeded by Ali Adil Shah. In 1558 Ali Adil Shah concluded an alliance with the Raja of Vijayanagar and attacked Ahmadnagar. His Hindu allies plundered the country and mercilessly slaughtered the Mohammadans. Ali Adil Shah repented of his folly in joining hands with the Hindu Raja. In 1565 all the Muslim kingdoms joined together against Vijayanagar. A decisive battle was fought at Talikota which resulted in the complete defeat of the Hindus. This defeat was followed by carnage and destruction.

Founded in 1512.

Golkanda. It became independent under Qutb-ul-Mulk in 1512. He was a remarkable ruler but was followed by weak successors. The kingdom was finally conquered by the Moghuls in 1687.

Founded in 1526.

Bidar. The Barid Shahi Dynasty of Bidar was founded by Amir Barid, son of Qasim Barid. He asserted his independence in 1526. The history of his dynasty is unimportant, It was annexed to Ahmadnagar in 1609.

CHAPTER XXVII

THE VIJAYANAGAR EMPIRE AND ITS ADMINISTRATION

Q. 144. Describe briefly the origin, development and ruin of the Hindu Empire of Vijayanagar. *(P. U. 1930)*

Q. 145. Give an account of Vijayanagar at the height of its power. To what did it owe its greatness? What brought about its ultimate fall? *(P. U. 1941)*

THE HINDU EMPIRE OF VIJAYANAGAR

Revolt of the Deccan.

Origin of the Vijayanagar Empire. In the early years of his reign Mohammad Tughlak had conquered Warangal and Dwarasamudra. His empire extended over the whole of the Deccan. But it was very difficult to govern such a vast empire. The consequence was that the Deccan became a hot-bed of intrigue and sedition. Revolts broke out in every part of it. Independent kingdoms were set up under the very nose of the Sultan.

Foundation of Vijayanagar by Harihar and Bukka : 1336

It was then, in 1336, that two brothers, Harihar and Bukka, laid the foundation of the imperial city of Vijayanagar on the bank of the Tungbhadra river. The town was built as a shelter against Muslim domination and aggressions but after a short time it developed into the glorious Vijayanagar Empire. Harihar and Bukka belonged to the Yadava race and had served at Warangal. The destruction of the Hoysala Kingdom in the far south had left the field free for any fortunate adventurer to found a kingdom. Harihar and Bukka took advantage of the opportunity and founded the Vijayanagar Empire. Due to the efforts of Harihar, Vijayanagar became the most powerful state of the south and a 'bulwark against the Muslim invasions' from the north.

1336-1353; —1379. The kingdom extended from the Krishna in the north to Kaveri in the south.

Harihar I and Bukka. Harihar, became the first ruler of the kingdom. In 1344 he joined the Hindu confederacy organized by Krishna Nayak, son of Partap Rudra of Warangal. The confederacy was successful in wiping out all traces of Muslim rule in the far south. Harihar and his brother Bukka then made a determined effort to extend their territory. They achieved brilliant success in their expeditions and extended their kingdom from the Krishna in the north to the Kaveri in the south. Their progress towards the north was checked by the Bahmani kings. It was at this time that the long and tedious war between the Bahmani and the Vijayanagar Kingdom began.

Endless wars with the Bahmani Kingdom.

Harihar not only founded a kingdom but also established an efficient system of administration. He died in 1353 and was succeeded by his brother Bukka. Bukka was a very powerful ruler. He sent a mission to China. Like his brother he fought against the neighbouring Bahmani Kingdom. The city of Vijayanagar was much extended in his time. His reign was marked by a spirit of tolerance. It is interesting to note that the two brothers, Harihar and Bukka, did not assume royal titles. Bukka died in 1379.

1379-1404: assumed the tttle of Maharajadhiraj.

Harihar II. Harihar II was the first king of this dynasty who assumed royal titles. He called himself Maharajadhiraj. His reign was marked by a comparative quiet, so far as the Muslims were concerned. He thus got enough time to consolidate his empire and extend it farther south. His general, Gunda, annexed many new provinces to the kingdom. The empire now covered the whole of Southern India including Trichinopoly and Kanchi. Harihar II died in 1404.

He was succeeded by his son who ruled for a short time. His successor was Deva Raya who was engaged in constant warfare against the Bahmanides. He died in 1410 and was followed by his son Vijaya Raya who ruled for nine years.

Deva Raya II. Vijaya Raya's successor was Deva Raya II who was one of the most remarkable kings of this dynasty. He strengthened his army in which he employed even Muslim archers. Like his predecessors he waged wars against the Bahmani rulers whom he defeated several times; but in 1443 the Mohammadans defeated him and forced him to pay tribute. They mercilessly massacred the Hindus.

1419—1446: one of the greatest of the Vijayanagar rulers.

We have a very accurate account of the reign of Deva Raya II as two foreigners, Abdur Razzak, an envoy from Persia, and Nicolo Conti, an Italian, visited Vijayanagar at this time. They have left a vivid account of the city and its administration, which is a valuable source of information for the history of this period.

Visits of Nicolo Conti and Abdur Razzak.

Deva Raya probably died in 1449. His death was followed by a great disorder. His two sons who succeeded him proved very weak and could not govern well. So in 1487 the throne was usurped by Saluva Nara-Sinha, the powerful chief of Chandergiri, who was obliged to take the cares of government on his own shoulders. He founded a new dynasty. This event is known as the First Usurpation.

First Usurpation: 1487.

Nara-Sinha effected extensive conquests and restored the credit of the government. His administration made so deep an impression on the public mind that the Vijayanagar Empire was often designated by Europeans as, "the kingdom of Nara-Sinha." After his death (his sons being minors) Naresh, his minister became the regent. Naresh died in 1505 and his son Nara-Sinha Nayak usurped the throne and founded the third, or the Tuluva Dynasty. That was the Second Usurpation.

Second Usurpation: 1505.

Krishna Deva Raya. The greatest Tuluva King of Vijayanagar was Krishna Deva Raya who ruled from 1509 to 1529. Under him the glory of Vijayanagar reached its climax. He was an accomplished person and a just and liberal-minded ruler. He was very fond of the Sanskrit and the Telegu literature. His liberality and high culture won him the admiration of foreigners also.

1509-1529: climax of Vijayanagar's glory.

He was a fearless general and made many conquests. He defeated the Raja of Orissa and married his daughter. He also conquered Udaygiri and Kondavir. His kingdom became so extensive that it reached Cuttack in the east and Salsette in the west. It extended towards the south to the extreme border of the peninsula.

A great conqueror.

In 1520 he inflicted a crushing defeat on Adil Shah of Bijapur. He recovered the Raichur Doab which was a bone of contention between the Vijayanagar and the Bahmani kingdoms. He also maintained cordial relations with the Portuguese who speak highly of him. Domingo Paes gives a long and detailed account of the Raya in which he speaks of him as "a great ruler and a man of much justice."

Defeat of Adil Shah of Bijapur: 1520.

The last days of the Vijayanagar Empire. Krishna Deva Raya died in 1529 and was succeeded by his brother Achutya Raya who is spoken of as "a craven" by Sewell. During his reign the court became a centre of intrigues and conspiracy. This led to the weakening of the government. The Sultan of Bijapur seized the fortresses of Raichur and Mudgal, and attacked Vijayanagar. He forced the king to pay a heavy tribute to him.

Achutya Raya, "a craven": 1529-1542.

Achutya died in 1542 and was followed by Sadasiva Raya, a son of his dead brother. Sadasiva was a mere figurehead. While he occupied the throne all power passed into the hands of his minister Rama Raya and his brothers Tirmula and Venkatadri. Rama Raya was an able man and a great diplomat. In 1543 he made an alliance with Ahmadnagar and Golkanda and attacked Bijapur. In 1557 he concluded an alliance with Bijapur and Golkanda and inflicted a severe defeat on Ahmadnagar. Thus by these clever diplomatic moves Rama Raya raised the prestige of the Vijayanagar Empire at the expense of its Mohammadan neighbours.

Rama Raya's clever diplomacy: attacks on Bijapur and Ahmadnagar.

The Battle of Talikota (1565). Rama Raya's diplomacy had led to the humiliation of the Mohammadan states of Bijapur and Ahmadnagar and had

Muslim confederacy against Vijayanagar.

involved the massacre and the ruin of their subjects. Now the Mohammadans of South India realized their error, made up all their differences and joined hands against the Hindus. A league of the four Sultans of Bijapur, Golcanda, Ahmednagar and Bidar, was effected under the leadership of the Sultan of Bijapur. Early in January 1565, the confederate armies assembled at Talikota. They crossed the river Krishna to give battle to the vast Hindu host which had assembled in the plain opposite. The battle that followed was to decide, as each party knew, the final supremacy of the Hindus or the Muslims in Southern India, and was well-contested on both sides.

The battle : rout of the Hindus.

At the first onset of the Hindu cavalry the Muslims were thrown into confusion ; but Hussain Nizam Shah who commanded the artillery of the centre soon saved the situation. The guns were loaded with copper coins and were fired at the Hindus. They opened so destructive a fire that many hundreds of Hindus soon lay dead before them. This caused a general panic in the Hindu army. In the meantime Kishor Khan, a clever and plucky Bijapuri general, taking advantage of the confusion, fell on the flank of the retiring Hindu columns and completed the rout. Rama Raya was captured and beheaded by the order of Hussain Nizam Shah. It is estimated that the Hindus lost about 100,000 in killed and wounded and the remainder melted away in panic. It was not merely a defeat, it was a cataclysm. The Hindu power in the south was completely broken.

The destruction of Vijayanagar.

The victorious Muslim army halted for rest and refreshment on the field of battle for two days. On the third day they reached the capital and for full five months they plundered, burnt and destroyed. "With fire and sword," writes Sewell, "with crowbars and axes, they carried on day after day their work of destruction. Never perhaps, in the history of the world, has such havoc been wrought, so suddenly, on so splendid a city, teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next seized, pillaged and reduced

to ruins, amid scenes of savage massacre and horrors beggaring description."

SUMMARY

The kingdom of Vijayanagar in the Deccan was established by two brothers Harihar and Bukka, in 1336 in the reign of Mohammad Tughlak. Gradually it became the most powerful kingdom in the south and a bulwark against the Muslim invasions. The kingdom extended from the Krishna in the north to Kaveri in the south. The most striking feature of their rule was an endless war with the Bahmani kingdom. Hari Har and Bukka, the founders of the kingdom, Harhar Dev Raya II and Krishan Deva Raya were the most important rulers. Under Krishan Deva Raya the glory of Vijayanagar reached its climax. He was a great conqueror and extended the kingdom considerably. But in 1565 was fought the battle of Talikota between Vijayanagar and the various Bahmani kingdoms. This led to the complete destruction of the Vijayanagar empire.

Q. 146. **What do you know of the causes of the rise, the foreign policy and the general adminstration of the Vijayanagar Empire ?** (*P. U. 1935*)

Q. 147. **What do you know of the administration, art and architecture of Vijayanagar ?** (*P. U. 1931*)

(For the causes of the rise of the Vijayanagar Empire and its foreign policy *see* Q. 145.)

ADMINISTRATION AND ART OF VIJAYANAGAR

A bulwark against Muslim domination.

The Character of the Administration. The Vijayanagar Kingdom was founded as a measure of protection against Muslim domination and aggression in the south. Therefore it retained its military character to the end. Its chief function was to defend itself against Muslim invasions.

The king was the pivot of the system.

The King and his Council. The system of administration that prevailed in the kingdom was one of the usual type. The king was the pivot of the whole machinery and the fountain head of all power. He was an autocrat and his power was unlimited, though he was assisted by a Council consisting of ministers, provincial governors, commanders, priests and also men of letters. He was the highest judge in the country. The chief officers of the state were the

High state officials.

Prime Minister, the Chief Treasurer, the Keeper of the Royal Jewels and the Prefect of the Police. There was a large number of petty officials also. The Prime Minister advised the king on all the important affairs of state.

The Court. The rulers of Vijayanagar maintained a fine court which was attended by nobles, priests, musicians and the other eminent men of the realm. This court added to the splendour of the kingdom.

The Provincial Administration. The kingdom was divided into about 200 provinces or districts, each under a viceroy who usually belonged to the royal family. The relation between the king and the viceroy was feudal. These viceroys were virtual sovereigns in their areas. They were bound to furnish a certain amount of revenue and a fixed contingent of troops to the king.

200 Provinces.

The provinces were further sub-divided into *Nadus* or *Kottams*. The village formed the lowest administrative unit.

Kottam.

The Revenue System. The main source of the income of the state was the land revenue. According to the account of the Portuguese chronicler this amounted to as much as nine-tenths of the gross production. This seems to be an exaggeration. But it seems that the peasant's lot was a hard one. He was heavily-assessed, and was severely handled by the tax collectors.

Land revenue the chief tax.

The state charged several other taxes in addition to the land revenue. Among these may be mentioned a tax on prostitutes. It is interesting to note that the proceeeds of this tax were spent on the maintenance of a police force for the imperial city.

A tax on prostitutes.

The Army. The army was the mainstay of the kingdom. It was organized on a feudal basis and consisted of the personal troops of the king and the contingent of troops supplied by the provincial viceroys. It was divided into the traditional cavalry, infantry and elephant crops. Reliance on elephants,

Feudal organization of the army.

lack of military training and want of a good breed of horses were the main drawbacks of the army.

No hierarchy of courts.

Justice. There was no regular hierarchy of courts of justice such as we are familiar with to-day. The time-honoured institution of the village panchayat was maintained to act as a local tribunal, and in the big towns the local governors combined in themselves the functions of the collector of revenue, the magistrate and the judge. Judged from the modern standpoint the code of punishment for criminal offences seems to have been very severe. Amputation of limbs was the penalty for even petty thefts. Murder, treason and other heinous offences were punishable with death. Those who became traitors to the king were "sentenced to be impaled alive on a wooden stake thrust through the body."

Severe punishment.

Royal patronage.

Arts and Letters. The kings of Vijayanagar, like the Bahmanides, were great builders. They spent money liberally on constructing works of public utility, such as tanks, lakes and other irrigation works. They built gorgeous palaces and temples. The Vithala Temple stands as a great monument of their enthusiasm for architecture.

The allied art of sculpture attained a high degree of excellence during the reigns of these kings. The art of painting also made great strides.

The kings of Vijayanagar also extended their patronage to men of letters. Famous authors, like Madhava and Sayana, lived at their court.

SUMMARY

The Vijayanagar kingdom was a bulwark against Muslim domination. Its administration was highly developed. The king was the fount of power and was assisted by a council of ministers. The Prime Minister was a powerful person and was a check on his power. The kingdom was divided into provinces and Nadus. The Provincial Governors were virtual sovereigns and their relation with the king was feudal. Land revenue, was the chief source of income. Besides the land revenue, there were several other taxes. The rulers maintained a huge army that was organized on feudal basis. A system of justice such as exists in modern times did not

exist then but the Governors and the village Panchayats dispensed justice. The punishments were quite severe. Like the Bahmanides, the Vijayanagar rulers were great builders and extended liberal patronage to learned men. There are many temples and palaces that bespeak their glory. Celebrated authors like Madhava and Sayana lived at their courts.

Q. 148. **Give a brief description of the city of Vijayanagar.**

THE CITY OF VIJAYANAGAR

Nicolo Conti's observations.

Vijayanagar. Vijayanagar, the capital of the empire, was a grand and magnificent city. It has been described in glowing terms by the two foreign travellers who visited it in the first half of the 15th century:—Nicolo Conti, the Italian, and Abdur Razzak, the Persian envoy. Nicolo Conti reached Vijayanagar in 1420. He has highly praised the city the splendour of which deeply impressed him. We learn from him that the city was securely protected by fortifications. It had a circumference of sixty miles. In addition to the city Nicolo Conti has also described several customs and festivals that prevailed in the empire.

Abdur Razzak's description of the city.

The second visitor, Abdur Razzak, stayed in Vijayanagar for a year (1442-1443). He too has given a detailed account of the city and its king. He describes the raja as a very handsome man who maintained a dignified court. "The city of Vijayanagar," he observes, "is such that the eye has never seen a place like it. It is built in such a manner that seven citadels and the same number of walls enclose each other. Within the city walls one meets a numberless crowd of the people. There are many shops and bazaars. Above each bazaar is a lofty arcade with a magnificent gallery. They are extremely broad and long. Roses are sold everywhere. Each class of men, belonging to each profession, has shops contiguous, the one to the other. There are numerous running streams and canals formed of chiselled stones, polished and smooth. This empire contains so great a population, that it is difficult to have any idea of its number."

Splendour of the nobility.

Social Conditions. The splendour of the court, the luxurious life of the nobles and the grandeur of the royal processions and the festivals made a deep impression on the minds of the foreign visitors. But the life of the masses was a life of poverty and penury. Duels and the custom of *Sati* were quite prevalent. Women were fairly educated and took legitimate part in the activities of the state. Flesh diet was very common though the Brahmans did not kill animals or eat meat. The Brahmans were respected by the people. They were honest and talented. Bloody sacrifices were common.

SUMMARY

Nicolo Conti and Abdur Razzak have left graphic descriptions of the town of Vijayanagar. Nicolo Conti visited the town in 1420. According to him the city, 60 miles in circumference, was well-protected by walls. Abdur Razzak was highly impressed by the grandeur of the town which was enclosed by seven walls. It was densely populated and enjoyed general prosperity.

The nobles lived in style but the masses comparatively led a poor life. Women were educated and took part in various activities of the state. The custom of Sati was quite common.

CHAPTER XXVIII

INTERACTION OF ISLAM AND HINDUISM

Q. 149. What momentous changes did the contact of Hinduism and Islam bring about in the social and religious condition of India? (*P. U. 1935*)

Q. 150. Bring out the results of the Muslim conquest on the moral, religious, social and literary life of India.* (*P. U. 1938*)

SOCIAL AND RELIGIOUS RESULTS OF THE INTERACTION OF HINDUISM AND ISLAM

The Muslims were not absorbed in the Hindu community.

The nature of Muslim occupation of India. The Muslim occupation of India differed fundamentally from all preceding ones in one respect. Unlike their foreign predecessors, the Greeks, the Scythians, the Huns and others, the Mohammadans were not absorbed into the elastic and ever-expanding Hinduism. The reason obviously was that a Mohammadan had a more definite and intelligible religion. He believed with all his heart in the infallibility of the Quran and had an unshakable faith in his prophet and in the oneness of God. According to Jadu Nath Sarkar his religion was fiercely monotheistic. As such he perhaps considered his religion in no way inferior to that of the Brahmans who worshipped many gods with their idols and ceremonies.† Moreover, of all the invaders in India, the Muslims were the only people, who led a religious crusade upon India. They were full of religious zeal and fervour and had come with the definite idea of converting others to their own religion and not to be absorbed by others. They were religion-conscious.

* Estimate the result of the achievements of Islam in India during your period. (*P. U. 1937*)

† Adapted from J.N. Sarkar's *India Through the Ages*,

Their state and society retained its military character.

Another characteristic of the Muslim occupation of India was that the Muslim state and society retained to the end its military character. The Muslim state was just like an armed camp in the land. *The Muslim settlers lived in India but never became of it.* They always preserved their exclusive identity. However, as time passed, and as the two communities grew used to each other in the course of centuries of Muslim occupation of the country, they came to affect important changes in each other's ideals, beliefs, sentiments and institutions.

Rapproachment through Hindu converts.

Religious Changes. (1) Most of the Muslim rulers were narrow-minded bigots. The Ulemas fanned their fanaticism and persuaded them to convert their *kafir* subjects to Islam. So many non-Mohammadans embraced Islam in order to escape Jeziya or to protect their life and property. These Hindu converts formed a class by themselves. They retained most of their old habits and social conventions and thus exercised a silent influence in bringing about some understanding between their old and new faiths.

Destruction of temples.

(2) The Mohammadans destroyed many temples with the material of which they constructed beautiful mosques. And so the ringing of the bells of the temples and the call of the muezzin took place side by side. This gave rise to a crop of problems. Not very infrequently religion became a cause of a brawl between the two communities.

Religious persecutions.

(3) Religious persecutions were the order of the day. Many non-Mohammadans lost their heads due to the fanaticism of the rulers.

Rigidity in the Caste-system.

(4) The caste system became more rigid. Each caste or sub-caste began to lay greater emphasis on the observance of their local rules.

Rise of Bhakti-movement.

(5) Some intelligent souls on both sides began to think of means with which to bridge the gulf between the two communities. "Many sects arose which attempted to harmonize Islam and Hinduism and to afford a common meeting ground to the devout men of both creeds in which their differences of ritual, and

external marks of faith were ignored. This was the avowed aim of Kabir and Dadu, Nanak and Chaitanya."* They preached *the cult of Bhakti* or devotion to one God. They stressed man's equality before God. They proclaimed one and only one supreme God behind the countless deities of popular worship. "They all tried to simplify religion and bring it to the doors of the commonest people. They made converts freely from Hindus and Muslims and rejected the rigid orthodoxy of the Brahman and the Mulla alike."* On the Muslim side there arose the Sufi movement which afforded a common platform to the more learned and devout minds among the Hindus and the Mohammadans. Sufism is free from bigotry and much resembles the Hindu Vedantic philosophy. Anyway the Bhakti cult and the Sufi brotherhood tended to bring the ruling and the subject peoples together.

And Sufi movements.

(6) It is said that it was the contact with Islam that led to monotheistic and anti-caste movements among the Hindus. This is not true. Religious reformers had already existed in India before the advent of Islam. It may, however, be admitted that the example of the Islamic society did act as a solvent on Hindu prejudices, and that the Hindu reforming movements, like the Bhakti movement, did receive a fresh impetus from contact with Islam.

Softening of Hindu prejudice.

(7) It certainly led to the growth of popular superstition. "New superstition emulated old credulity and Shahids, saints and martyrs equalled Krishan and Bhairava in the number of their miracles, and the Mohammadans almost forgot the unity of God in the multitude of intercessors whose aid they implored."

Growth of popular superstition : Cunningham

(8) Hinduism produced great influence on Muslim religious practices. It lent to Islam elaborate ceremonials of every kind. "In general there was rubbing down of edges and the tolerant indifference of the Hindu tended at every stage to soften the harshness of Mussalman fanaticism."

Hinduism added ceremonial to Islam.

* J.N. Sarkar : *India Through the Ages.*

Social Changes. The contact between Hinduism and Islam led to many important social changes on both sides.

Enervation of Muslims : degeneration of Hindus.

(1) The Muslims were the favoured children of the state while the Hindus suffered great disabilities. Most of the high offices were given to the Mohammadans. So the ruling class became very wealthy and began to lead a life of luxury and pleasure. This sapped the manliness and vigour of the Muslim community. The Mohammadans became less ferocious. On the other hand the economic and social degradation of the Hindus arrested the growth of natural genius.

Influence of Hindu women in Muslim harems,

(2) The Influence of the Hindu women in Mohammadan harems was one of the factors which brought about reconciliation between Islam and Hinduism. Havell observes. "The traditional devotion and the tenderness of Indian motherhood helped greatly to soften the ferocity of the Turki and Moghul nomad."

Deterioration of Hindu Society and character.

(3) The Muslim occupation of India accelerated certain undesirable tendencies that had already manifested themselves in the Hindu society and character on the eve of the Mohammadan conquest. Infanticide spread widely among the Hindus. Purdah system was introduced into the Hindu society. Early marriages to avoid the kidnapping of girls by the Muslims became the fashion of the day. "Truthfulness and honesty for which Indians have been famous all through their history now gave place to enslavement and deceit, weakness and cunning."*

Depression of women's social status.

(4) Though women were treated with respect, the birth of a girl was looked upon as an inauspicious event as is illustrated by Amir Khusru's lament over the birth of his daughter. Seclusion was recommended for women, and Amir Khusru in his advice to his daughter asked her not to leave the thread of the spinning wheel and always to keep her face towards the wall and her back to the door so that nobody might be able to look at her.

(5) Muslim morality was highly influenced by

* S. R. Sharma : *Indian History.*

Hindu thought and customs. " Muslims became practically monogamous by a curious process which made divorce impossible. Remarriage of widows became rare under Hindu influence."

Influence on Muslim morality.

(6) The Hindus paid a special tax called Jeziya or poll-tax. Most of the Muslim rulers treated the Hindus harshly. They could not bear the prosperity of the subject race. Ala-ud-Din's aim was to reduce the Hindus to such a condition that they should not be able to ride on horseback, wear fine clothes, carry arms and enjoy luxuries.

Disabilities on Hindus.

(7) Wine drinking and gambling became common vices.

(8) The Muslim dress was not copied in the whole of India, but in the Punjab it was generally adopted by the Hindus. As regards manners the effect was not so great during this period. The Hindus and Muslims as yet lived as separate communities. The Mohammadans did not try to mix with the Hindus.

Spread of Muslim dress and manners.

(9) As a result of the contact a new type of architecture, called the Indo-Islamic or Indo-Saracenic type, arose in India and enriched her with fresh specimens.

Rise of Indo-Islamic architecture.

(10) The contact between Hinduism and Islam led to the rise and growth of vernaculars which became the *lingua franca* of the country.

Rise and growth of vernaculars.

(11) It also led to the rise of class distinctions and differences among the Muslims.

Class distinctions.

SUMMARY

The Muslims were not absorbed in the Hindu fold and maintained their exclusive identity. They lived in India but never became of it. This fact has led to a crop of problems that defy solution. The Muslim occupation brought about the following changes in the social and religious condition of India. (1) Hindus had to pay a special tax, Jeziya, but some Hindus in order to escape this tax accepted Islam. (2) The Muslim kings destroyed many temples and with their material constructed mosques. (3) Non-Muslims were persecuted. (4) The caste system became more rigid. (5) It led to to the rise of Bhakti and Sufi movements. (6) It also led to the growth of superstitions. (7) Hinduism added ceremonial to Islam.

The Muslims were favoured by the state and so became wealthy. This life of luxury and ease sapped their vitality. The Hindu ladies in the Muslim homes softened their ferocity. The Muslim rule led to all-round degeneration among the Hindus. Women's status was reduced to that of slaves. The Muslim sovereigns treated the non-Muslims rather harshly. Wine-drinking and gambling became common vices. Muslim dress and manners were universally adopted in the Punjab. Rise of Indo-Islamic architecture and growth of vernaculars were two other results of the contact between Hinduism and Islam.

Q. 151. **Describe what you know of the origin and the progress of the Bhakti movement.**

Q. 152. **What do you know of religious and literary movements in India during this period?** (*P. U. 1941*)

THE BHAKTI MOVEMENT

The Muslims were not absorbed in the Hindu Community.

The Origin of the Bhakti Movement. We have already stated that the Muslim occupation of India differed fundamentally from all other preceding ones in one respect. The Muslims came to India as a new element which the Hindus could not absorb. The Greeks, the Scythians, the Mongols and the Parthians had all been absorbed into the fold of Hinduism. But the Mohammadans with their fiercely monotheistic religion stood aloof.

Bhakti Movement.

At the time of the Muslim conquest Hinduism itself had fallen from its old high ideals. The Hindus now worshipped many idols, were divided into water-tight compartments by the caste system and had ideals based on untouchability. On the other hand the Mohammadans believed in one God, opposed idol-worship, rejected caste distinctions and untouchability. Their faith was much more simple and intelligible than the complex and ritual-ridden Hinduism. It inspired the leaders of the Bhakti movement who made a passionate appeal for a simple and direct devotion to God. Thus due to the influence of Mohammadanism reformers arose who condemned the caste system, preached man's equality before God and valued a simple and sincere faith more than

religious ceremonies. Hinduism was transformed into a universal religion. The Muslim period saw the emergence of universal and 'national places' of Hindu Pilgrimage. Puri in Orissa, Hardwar on the Ganges and Mathura and Brindaban became the Meccas of innumerable Hindus. All these new reformers condemned idolatry and caste and preached that true religion did not consist in meaningless ritual and empty form but in *Bhakti* or true devotion to God. The Bhakti cult preached by these reformers grew rapidly under their influence. It is interesting to note that the Bhakti cult was a very ancient cult, though it gained popularity only in the 15th century.

Condemnation of Idolatry and the caste system.

"It may be mentioned that the oneness of God which was the cardinal tenet of the Muslim faith, and which infused a new spirit into the Hindu religious thought, was not unknown to the Hindus. The Hindu reformers even before the Muslim conquest had proclaimed one and only one supreme God behind the countless deities of popular worship. But the contact with the Muslim religion gave a stimulus to such ideas. "Its emphatic assertion in Islam had a great effect on teachers like Namadeva, Rama Nand, Kabir and Nanak in whom we see a happy blending of Hindu and Muslim influences."

A great exponent of the Bhakti cult.

Ramanuja and the progress of the Movement. The earliest exponent of this cult of Bhakti was Ramanuja who lived in 12th century. He came from Southern India. He preached the unity of God, under the name of Vishnu. He proclaimed that the love of God was the only way to salvation. He believed in a *Saguna Ishvara* and thus his teachings mark a reaction against Shankara's Advaita doctrine. Before he died he had succeeded in establishing about 700 Vaishnava monasteries.

1400-1470 : he spread Vaishnavism in the North.

Swami Rama Nand. The next famous Vaishnava teacher was Rama Nand. He lived in the 15th century. To a very great extent he is responsible for the spread of the Vaishnava religion in Northern India. He toured about extensively in the country, finally

First reformer to preach in Hindi.

settling in Benares. He denounced the caste system and preached man's equality before God. He advocated the worship of Rama and Sita. He admitted into his orders people of all castes and is said to have had 12 chelas among whom were included a Brahmana, a Rajput, a barber, a *chamar* and a weaver. He was the first reformer who wrote and preached in Hindi, the language of the people of Northern India.

His mission: reconciliation between Islam and Hinduism.

Saint Kabir. The most famous disciple of Rama Nand was Saint Kabir. For most of the time he preached in Bihar and Bengal. Like his master, Kabir also preached in the vernacular, but he went further than his master in the denunciation of idolatry and of the Brahmana rites and ceremonies. He laid great emphasis on the equality of man and declared that before God's high throne all were equal, high and low, Muslims and Brahmans. He conceived the lofty ideal of effecting a reconciliation between Islam and Hinduism. Kabir's couplets are daily sung in India. His followers are united in one sect and are known in the Punjab as Kabir-Panthis.

The founder of Sikh religion.

Guru Nanak. The Bhakti movement was not confined to any one quarter in India, it spread like a great ocean-wave to the three corners of this triangular peninsula. In the Punjab it was sponsored by Guru Nanak, Kabir's greatest disciple and founder of the Sikh religion. He was born at a small village, Talwandi, in the Punjab in 1469. Like Kabir he also preached the oneness of God, denounced idolatry and declared, "that the barriers of caste and race must give way before the name of God who transcends them all." He asked the people to lead a pure life amidst the impurities of the world.

Cult of Krishna.

Chaitanya. In Bengal the exponent of the new cult was Chaitanya. He was born in a Brahmana family in Nadia (Bengal) in 1485. At the age of 25 he renounced the world and became a Sanyasi. He was the disciple of Vallabhacharya. He toured about

the country preaching the doctrine of love and the worship of Krishna. Like the other Bhakti reformers he condemned caste and preached the universal brotherhood of man. His teachings gave a great stimulus to the Vaishnava religion in Bengal.

Vallabhacharya. Vallabhacharya, the teacher of Chaitanya, was the founder of the Krishna cult of Vaishnavism. He was born in 1479 in the Telegu country in the south. He preached that the way to attain Godhood was through Bhakti. Penance, self-mortification and renunciation of the world were also approved by him.

The founder of the Krishna cult.

Dadu. Later than Nanak and Chaitanya, Dadu was born in Ahmedabad in 1544. Like the other Bhakti leaders Dadu raised a strong voice against idol worship and the popular practice of worshipping at the shrines of the departed saints. Dadu was a great poet and like the preceding teachers of the Bhakti cult composed his verses in the vernacular of the country where he lived. He has left behind a quantity of sacred poetry which is held in great veneration throughout Western India even to-day.

He came from the Deccan.

Maharashtra reformers. This same influence was at work, perhaps with greater effect, on the popular mind in Maharashtra, where preachers, both Brahmanas and non-Brahmanas, were calling on people to identify Rama with Rahim, and ensure their freedom from the bonds of ancient ritualism and caste distinctions. Among the teachers of Bhakti cult in Maharashtra the names of Swami Rama Deva, Sri Dhar, Tukaram, Ram Das and others may be mentioned.

Ram Deva, Sri Dhar, Ram Das, Tukaram.

The results of the movement. This movement was an attempt to harmonize Islam and Hinduism and to afford a common platform to the cultured minds of both the communities. The movement did a great deal in reconciling the Hindus and the Mohammadans and rendered a great service to the cause of communal harmony. It struck a severe blow

Communal harmony.

on the social inequality in the Hindu society which tended thenceforth to become more liberal.

SUMMARY

The contact between Islam and Hinduism gave rise to the Bhakti Movement whose pioneers under the influence of Islam condemned caste system and idolatry, preached equality of manhood and denounced meaningless ritual. They preached devotion to one God. The movement was not confined to any one part of the country but it spread like an ocean wave all over India. Ramanuja in the South, Ramanand in the North, Kabir and Nanak in the Punjab, Chaitanya in Bengal, Vallabhacharya in the South and Dadu in Maharashtra—all delivered the same message to the people. The mission of the reformers was to bring about a reconciliation between Hinduism and Islam and to establish communal harmony. It gave a fatal blow to the social inequality in the Hindu Society.

Q. 153. **Write a brief note on the art and literature of this period.**

Q. 154. **Write a short note on *either* the architecture *or* the literature of Medieval India.** (*P. U. 1937*)

ART AND LITERATURE

The rise of Indo-Islamic architecture.

Architecture. One of the richest contributions of the early Mohammadans was in the domain of architecture. They gave to India a new style of architecture called the Indo-Islamic or Indo-Saracenic. This was the product of the blending of the ideals of the Hindu and Muslim art. The Hindu art was decorative and gorgeous while the Islamic art was marked with puritanical simplicity. By the fusion of these two different ideals a new type of architecture arose which, for the sake of convenience, has been called Indo-Islamic.

Its features: open court, domes and minarets.

The most characteristic feature of the architecture of this type is an open court encompassed by chambers or colonnades. Graceful domes are another characteristic of this architecture. The mosques had lofty minars or minarets which were meant for the muezzin's call.

"Celestial Bride."

Evolution of the Indo-Islamic type. The Arabs erected no building but they admired the architectural

genius of the Indians. Mahmud carried with him a large number of Indian architects whom he employed in building the famous mosque called the "Celestial Bride." The monuments built during the times of Kutub-ud-Din and Iltutmish were the mosque at Ajmer, the Juma Mosque, the Qutab Minar at Delhi and other buildings at Badaon. Other important buildings of this period are the *Hauz-i-Shamsi* and the *Shamsi Idgah* built by Iltutmish. Ala-ud-Din built the Fort of Siri, the walls of which were built of stone and masonry. He also erected the palace of *Hazar Situn*. Ala-ud-Din's other remarkable buildings were *Alai Darwaza* (one of the most treasured gems of Islamic architecture), the *Hauzi-Alai* and the *Hauzi-Khas*. Architecture under the Tughlaks became massive and simple. The tomb of Tughlak Shah is a very splendid specimen of this type. Feroz Shah was a great builder. We have already stated that he established many cities and built many works of public utility. The development of the architectural art in the Deccan under the Bahmanides and the rulers of Vijayanagar has already been described in previous chapters.

Buildings of the Slaves.

Buildings of Ala-ud-Din Khilji.

Cities of Feroz Shah

Literature. The contact between Islam and Hinduism led to the growth of vernaculars. In addition to vernacular literature, Persian and Sanskrit literature also flourished during this period. J.N. Sarkar writes, "It may be truly said that what is popularly called the Pathan period *i.e.*, 1200 to 1526 was a dark age of North Indian history and Hindu intellect was barren during these three centuries and a half." There is no justification for the remark of J.N. Sarkar. Though the Hindus laboured under great disabilities yet the Hindu intellect was quite fertile in the sphere of literature.

Growth of vernaculars.

Persian Literature. Amir Khusro was the poet-laureate of the empire under the Khiljis and the Tughlaks. He wrote many works which are full of great interest. Mir Hassan Dehlvi enjoyed the

Amir Khusro ; Mir Hussan Dehlvi.

patronage of Sultan Mohammad Tughlak. He wrote the Memoirs of Saint Sheikh Nizam-ud-Din Aulia, his patron. The court historians, Zia-ud-Din Barani and Shams-i-Siraj Afif, wrote the history of the reign of Feroz Shah—*Tarikh-i-Ferozshahi*. *Tarikh-i Mubarakshahi* was witten by Yahya. Jaunpur was a great centre of learning in the Middle Ages. Ibrahim was a great patron of learning.

Sanskrit Literature. Some Muslim scholars attempted works in Sanskrit also. Al-Biruni who visited India in the tenth century was a great Sanskrit scholar. His *Tarikh-i-Hind* is a treasure-house of information. Several Sanskrit books were translated into Arabic and Persian.

Ramanuja, Jai Deva, Sayanacharya.

The Hindus were not behind the Muslims in literary achievements. They produced splendid literature both in Sanskrit and in Hindi. Ramanuja wrote commentaries on the *Brahma Sutras* in which he explained the Bhakti cult. Jai Deva wrote *Gita Govinda* in the 12th century. It is a fine specimen of lyrical poetry. A large number of plays and works on astronomy and law were also written in this period. Again, it was in this period that Kalhan wrote *Rajatarangini*, a specimen of historical literature. Sayanacharya, the modern commentator of the Vedas, and Madhavacharya, the renowned Sanskrit scholar, lived in this period. Under the patronage of the rulers of Vijayanagar a lot of religious books were written in Sanskrit, Telegu, Tamil, and Kanarese languages.

Chandbardai, Amir Khusro; Kabir, Nanak and Mirabai.

Hindi Literature. Hindi literature made great strides in this period. The earliest Hindi writers were Chandbardai, Jagnayak, Amir Khusro, and Baba Goraknath. Hindi received a great stimulus from the religious reformers. The devotional songs of Kabir, Nanak and Mirabai enriched its literature.

SUMMARY

Muslims gave to India a new type of architecture called Indo-Islamic or Indo-Saracenic, that was a blending of the

ideals of the Hindu and Muslim art. Domes, open courts and minarets form the salient features of the new type. The mosque at Ajmere, the Juma Mosque and the Kutub Minar at Delhi, Hauz-i-shamsi and Shamsi-Idgah of Iltutmish. Alai-darwaza and Hauzi Alai of Ala-ud-Din Khilji are splendid specimens of this type.

This period witnessed the growth of vernaculars and many a reformer of the Bhakti movement enriched the vernacular literature. The Persian and Sanskrit literatures also flourished during this period. Amir Khusro, Mir Hassan Dehlvi, Zia-ud-Din Barani, and Shamsi Siraj Afif stand prominent among the Persian writers; Ramanuja, Jai Deva and Sayanacharya are the well known Sanskrit scholars of this period. Hindi literature made remarkable progress during this period. Kabir, Nanak and Mira added to the glory of the Hindi literature.

APPENDIX

PUNJAB UNIVERSITY PAPERS

1934

PART I

I. What are your arguments for the view that the Vedic Aryans were invaders into India? Trace carefully the course of the Aryan colonization of India. (Pp. 19—23)

II. Write a short note on Vedic Samiti and Sabha. (Pp. 38-40)

Or

✓ Describe carefully the character of Vedic monarchy. (Pp. 38-40)

✓ III. Discuss the causes of the rise and growth of Buddhism in India. How would you distinguish Hinayanism from Mahayanism? (Pp. 79—81, 64 to 66 and 185 to 187)

✓ IV. Give a bird's-eye view of the political condition of Northern India on the eve of the Macedonian invasion. Estimate the effects of Alexander's invasion. (Pp. 103, 114—116)

✓ V. What light has Megasthenes thrown on the administration of public affairs under Chandragupta Maurya? (Pp. 129—135)

VI. Describe the objects, nature and extent of Hindu colonization of Further India and the Malay Archipelago. (Pp. 217—222)

PART II

✓ VII. Describe the conquest of Sind by Mohammad-bin-Qasim, and say why the Arabs failed to extend their dominions into adjacent provinces. (Pp. 275—279)

VIII. Give a short account of the main Moghul invasions of India during the Delhi Sultanate. How did they, prepare the way for the final establishment of Moghul power in India? (Pp. 347—350)

IX. Write a critical note on the administration of Feroz Shah Tughlaq, with special reference to (*a*) his religious policy, (*b*) slave system, (*c*) works of public utility. (Pp. 364—369)

X. What part did Mahmud Gawan play in the history and administrative improvement of the Bahmani Kingdom? (Pp. 399—400)

XI. Give a brief but careful account of the cause and course of Timur's invasion of India. Estimate its effects. (Pp. 376—380)

XII. Bring out the leading features of the State system under the Sultans of Delhi. (Pp. 386—390)

1935

I. Write a short but careful note on the sources of early Indian history. (Pp. 13—18)

II. Trace historically, but in outline only, the growth of the caste system of Hindus. What has been the effect of Ahinsa and the Mohammadan conquest on caste? (Pp. 56—63)

III. Estimate the effects of Buddhism on the social and political history of India. (Pp. 82-84)

Or

Describe the measures adopted by Asoka to promote and universalize the cause of Buddhism. (Pp. 147—152)

IV. Write a short account of the Indo-Greek kings. (Pp. 172—175)

V. Form an estimate of the character and achievement of Kanishka. (Pp. 180—184)

Or

Write a brief note on Chola administration and Chola art. (Pp. 255—257)

Part II

VI. What causes and forces made for the advent and growth of Muslim power in India? (Pp. 301—305)

VII. Why did the first Muslim Royal Dynasty of Delhi become known as the "Slave Kings"? Describe the general character of the dynasty, and the political result of its domination (1206 to 1290 A.D.). (Pp. 306, 323—325).

VIII. Describe the administration of Ala-ud-Din Khilji, with special reference to (*a*) his theory of kingship, (*b*) organization of the army, and (*c*) control of markets. What were the weak points in the political system of Ala-ud-Din Khilji? (Pp. 337—342)

IX What do you know of the causes of the rise, the foreign policy, and the general administration of the Vijayanagar Empire? (Pp. 412—414)

X. What momentous changes did the contact of Hinduism and Islam bring about in the social and religious condition of India? (Pp. 417—421)

1936

I. What are, in your opinion, the outstanding features of Vedic Indo-Aryan civilization? (Pp. 31—36)

Or

"The religion of the Hindus in the first or Vedic epoch was the worship of nature leading up to Nature's God." Discuss it. (Pp. 31—36)

II. Bring out the main points of agreement and difference between Buddhism and Brahmanical Hinduism. (Pp. 84—86)

III. Describe critically the Mauryan municipal administration as described by Megasthenes. (Pp. 132—133)

Or

Describe the Mauryan imperial policy, and say what radical changes it underwent under Asoka. (*See* under Qs. 54—57)

Or

State clearly what Asoka meant by the term 'Dhamma,' and show how his notion of Dhamma influenced his imperial policy. (Pp. 147—152)

IV. Explain the following statement of Dr. V. A. Smith: "Geographical conditions divided Indian History, until the nineteenth century, into three well-marked territorial compartments........."(Pages 2—4)

Or

Explain and illustrate the following remark :—"The advent of the Maurya Dynasty marks the passage from darkness to light for the historian." (Pp. 119—120)

V. Give a short account of the reign of Chandragupta II. What light does Fa-Hien throw on this period? (Pp. 199-205)

Or

Describe the condition of India under Harsha, with special reference to the evidence of Yuan Chwang. (Pp. 233—238)

Or

What were the Huns? Where did they come from? What effects did they leave on Indian history? (Pp. 211—214)

VI. Give an estimate of the effects of the civilization of the Hindus on that of the Arabs as a result of the occupation of Sind by the latter in the eighth century. (P. 280—283)

Or

Briefly sketch the history of the growth and spread of the Muslim power in India between 1206 and 1318. (Pp. 342-344)

VII. Give a short account of the Moghul attacks on India previous to the year 1398. How did they influence the policy of the Delhi Sultans? (Pp. 347—350)

Or

Give a detailed account of Timur's invasion of India. Estimate its effects. (Pp. 375--380)

VIII. Give a critical account of South India campaigns and policy of Ala-ud-Din Khilji. (Pp. 333—336)

Explain the Deccan policy of Mohammed-bin-Tughlaq, and give the events that led to the establishment of the Bahmani Kingdom. (Pp. 359—361)

IX. Account for the break-up of the Delhi Sultanate in the fifteenth century. (Pp. 372—375)

X. Critically examine the administration of Firoz Shah Tughlaq. (Pp. 364—369)

Or

Describe the political condition of India on the eve of Babar's invasion.

On the eve of Babar's invasion in India, the political condition of India may briefly be summarized as follows :—(1) The authority of the foolish and tactless Ibrahim Lodhi, the last ruler of the Lodhi dynasty, did not extend beyond Delhi, Agra, the Doab, Biyana and Chanderi. (2) The Punjab was under Daulat Khan Lodhi, his relative, who resisted the authority of the Delhi ruler and similar was the case in other parts of India. (3) Bihar had declared its independence under Darya Khan Lohani. (4) Jaunpore had become independent under the Afghan nobles, Nasir Khan Lohani of Ghazipore and others. (5) Bengal which had become independent in the time of Firoz Shah Tughlak, was at the opening of the 16th century under the sway of the Husaini dynasty, the first ruler of which dynasty was Ala-ud-Din Hussain Shah (1493-1509), (6) The kingdom of Malwa, which first became independent in the reign of Firoz Shah Tughlak under Dilwar Khan

Ghori, fell in 1435 into the hands of the Khiljis. In 1531, it was conquered by Bahadur Shah of Gujrat. (7) The kingdom of Gujrat secured its independence in 1396 under Zafar Khan, the son of a Rajput convert, who ascended the throne under the title of Muzaffar Shah. Mahmud Begara (1458-1511) was the most notable ruler of this dynasty and was followed by Muzaffar Shah II (1511-1525), after whose death Bahadur Shah ascended the throne towards the close of 1526. (8) The kingdom of Khandesh, which had become independent in 1388, was at the time of Babar's invasion under the rule of Miran Muhammad. (9) Just on the eve of Babar's invasion of Hindustan, Sind was in a distracted state owing to the struggle between the Samma dynasty and the Arghun dynasty for supremacy in that region. In 1516, Shah Beg Arghun conquered it. His son Shah Hussain annexed the kingdom and increased the power of the dynasty. (10) Kashmir had become independent in the 14th century under Zain-ul-Abdin, a Muslim minister of the Hindu rulers. (11) In the south, the Bahmani kingdom, founded in the days of Mohd bin Tughlak, was split up into five independent states after the cruel execution of the famous minister Khawaja Mahmud Gawan in 1481. The five states were : (*a*) The Imad Shahi dynasty founded by Fatehulla Imad Shah, a Hindu convert, with its capital at Berar ; (*b*) The Adil Shahi dynasty founded by Yusaf Adil Shah in 1489-90 with its capital at Bijapore : (*c*) The Nizam Shahi dynasty founded by Malik Ahmed in 1489-90 with its capital at Ahmadnagar ; (*d*) The Qutub Shahi dynasty founded by Quli Qutub Shah, a Turki officer under Mahmud Gawan, between 1512-18 with its capital at Golkanda ; and (*e*) The Barid Shahi dynasty founded by Qasim Barid and his son Amir Alia in 1526 with its capital at Bidar. This last kingdom, Bidar, was annexed by the Adil Shahi dynasty of Bijapore in 1609. (12) In the extreme south was the kingdom of Vijayanagar founded in 1336 by two brothers Hari Har and Bukka in the reign of Mohd bin Tughlak. At that time this Hindu kingdom under Krishna Dev Raya was carrying on a useless and incessant struggle against its Muslim neighbours in the north. (13) In the east was the insignificant Hindu principality of Orissa striving to maintain its independent existence by serving as a check against the expansion of Muslim power from Bengal side. (14) There were some Hindu states in Rajputana

with such strongholds as Marwar and Mewar. The principality of Mewar was ruled over by Rana Sangram, a man of great military prowess. There were also some other principalities where the Hindus maintained their independence. Babar writes in his *Memoirs* : "The most powerful of the pagans (Hindu) in point of territory and army, is the Raja of Vijayanagar (Bijayanagar). Another is the Rana Sanga, who has attained his present high eminence only in these later times, by his own valour and his sword. His original principality was Chittor. There are a number of other Rais and Rajas on the borders and within the territory of Hindustan, many of whom on account of their remoteness, or the difficulty of access into their country, have never submitted to the Mussalman kings."

Babar's Description. Babar gives an account of Hindustan on the eve of his invasion. "He speaks of five Muslim and Hindu kings of substance. The greater part of Hindustan, says he, was in the possession of the empire of Delhi, but in the country there were many independent and powerful kings. The leading kingdoms noted by him are :—"The Afghan kingdom which extended from Behreh to Bihar; of Jaunpore and Bengal in the east ; of Malwa in Central India : of Gujrat with the Muslim kingdoms of the Deccan which arose out of the ruins of the Bahmani kingdom...The five kings who have been mentioned are great princes and are all Mussalmans, and possessed of formidable armies and rulers of vast territories."

Dr. Ishwari Prasad's View :—In the words of Dr. Ishwari Prasad, "*India was thus a congeries of states at the opening of the sixteenth century and likely to be the easy prey of an invader who had the strength and the will to attempt her conquest.*"

Critical Note. On the break up of the Delhi Sultanate under Ibrahim Lodhi, there was a revival among the Hindu states (Vijayanagar in the south and Mewar in Rajputana) and these came forward with a bid for supremacy in the south as well as in the north. Some of the Muslim states spread all over India and ruled either by foreigners or by persons of Indian origin had a chance of establishing another Mohammadan power by successfully checking the growth of Hindu ascendancy both in the north and in the south. But, as luck would have it, Babar s invasions and exploits destroyed all chances of a native Indian Government, whether Hindu or Mohammadan.

1937

I. What do you know of the approximate date of the advent of the Aryans in India? Describe, in bare outline, the Aryanization of India. (p. 19)

II. What is, in your opinion, the value of the inscriptions in the reconstruction of the History of Ancient India? (*p.* 15)

Or

Write a short but careful note on the Puranas as a source of study of Hindu India. (p. 54)

III. "The importance of the Indian campaigns of Alexander has been both exaggerated and underestimated." Discuss it. (*See* pp. 105—106)

IV. Write a critical note on Asoka as man and monarch. (P. 141.)

Or

What is, in your opinion, the debt which the modern world owes to Asoka? (P. 152).

V. Describe, in outline only, the history of Indian colonies in Further India. (p. 217)

VI. Sketch the career of Harsha, and consider his claim to greatness. (p. 225)

VII. Describe, in brief outline, the political map of India on the eve of Muslim invasions from the north-western quarters, and bring out the weakness of the Hindu attempts to oppose their Muslim conquerors. (p. 267)

VIII. "In politics he (Mahmud of Ghazni) was a realist of the modern type." Discuss it. (p. 290)

IX. State how Altmash (Iltutmish) became the overlord of the whole of Northern India. (Pp. 309—312)

Or

Describe critically the administration of Ghias-ud-Din Tughlak. (p. 351)

X. Briefly describe the history of the Bahmani Kingdom, bringing out the part it played in the diplomacy of India. (p. 395)

XI. Write a short note on either the architecture or Literature of Mediæval India. (p. 426)

XII. Trace in outline, the break-up of the Delhi Sultanate. (p. 372)

Or

Estimate the result of the achievements of Islam in India during your period. (p. 417)

1938

I. What do you know of the life and religious conceptions of the Indo-Aryans in the Vedic Age? (p. 31)

II. Discuss the origin of Caste System in India, and point out its merits and demerits. (p. 56)

III. Give an account of the early career and teachings of Lord Buddha, and point out the distinction between the Mahayana and Hinayana forms of Buddhism. (Pp. 66—71, 72—75, 185—187)

IV. Give a brief account of the civil and military administration of India under Chandragupta Maurya. What are the chief sources for a history of this period? (p. 129)

V. Sketch the character and achievements of Kanishka. Why is his reign specially celebrated in the history of Buddhism? (p. 180)

VI. "Samudragupta, the second Gupta monarch, was one of the most remarkable kings who ever ruled India." Discuss this statement. (p. 194)

VII. Give an account of the three most important invasions of Sultan Mahmud of Ghazni. Compare his invasions with those of Mohammad Ghori with regard to their nature and results. (Pp. 285—289, 300).

VIII. Trace the career of Balban, and give a few instances of his "blood and iron" policy. (p. 315)

IX. Form an estimate of the character of Ala-ud-Din Khilji, and give a detailed account of his conquest of the Deccan. (p. 333)

X. "Mohammad-bin-Tughlak was a genius, with a share of that madness to which great wit is nearly allied, and his character was a strange medley of the most contradictory qualities." Discuss this statement with reference to his so-called visionary plans. (p. 352)

XI. Give an account of the reign of Feroz Tughlak and show that he was an administrator rather than a statesman. (p. 362)

XII. Bring out the results of Muslim conquest on the moral, religious, social and literary life of India. (p. 417)

1939

I. Give a discription of the social and political condition of India as depicted in the Ramayana and the Mahabharata, and compare it with the state of society in Vedic times. (p. 48)

II. Describe the chief political and social causes which led to the spread and decline of Buddhism in India. (Pp. 79, 86—89)

III. Give an account of the invasion of India by Alexander. How far did it influence the political, social, and religious life of India ? (Pp. 106—110)

IV. Name the chief authorities for the Mauryan period, and write descriptive notes on each. (Pp. 120—122)

V. Give an estimate of the achievements of Asoka. What place does he occupy in the history of Buddhism, and why ? (Chapter VII)

VI. Mention the causes which led to the downfall of the Gupta empire, and give a brief account of the petty kingdoms that sprang up on its ruins. (p. 214)

VII. Give an account of King Harsha, and estimate the importance of his reign for the history of ancient India. (p. 224)

VIII. Give a brief account of the Deccan kingdoms at the time of the Muslim invasion of the south. (Chapter XV)

IX. Describe the conquest of Sind by the Arabs. How did the Arabs carry on the internal administration of the country ? (p. 273)

X. Give an account of the early career and reign of Sultan Iltutmish, and explain his importance in the history of the Slave Dynasty. (p. 309)

XI. Give details of the internal administration of Sultan Feroz Shah Tughlaq, and show how he ranks among the best rulers of India. (p. 364)

XII. Describe the invasion of India by Timur. What were its effects on the history of India ? (p. 375)

1940

I. 'Caste has played a great but silent part in Indian History.' Discuss the origin and nature of the caste system and its merits and demerits. (P. 56)

II. Write a short but critical note on *either* (*a*) the Epics *or* (*b*) the Puranas as sources of study of Hindu India. What principal changes did Hindu society undergo between the Epic age and the Puranic age ? (Pp. 43, 54)

III. 'Samudragupta was one of the most celebrated rulers and conquerors of India.' Discuss and draw a map to show the extent of the empire of Samudragupta. (p. 194)

IV. Give a brief account of *either* the Andhras (p. 169) *or* the Chalukyas. (p. 248)

Or

Briefly outline the condition of India on the eve of Muslim conquest. (p. 267)

V. Write a detailed note on *either* (*a*) Fahien (p. 200), *or* (*b*) Megasthenes. (p. 124)

VI. Briefly outline the life and teachings of *either* Buddha *or* Sankaracharya. (*See* under Qs. 24, 25)

Or

What light do the recent discoveries at Mohenjodaro throw on the pre-historic culture of India ? (p. 15)

VII. Briefly discuss the character and achievements of Sultan Mahmud of Ghazni. How do you account for the success of the Mussulmans against the Rajput kingdoms of Northern India ? (Pp. 290—293)

VIII. Attempt an estimate of the achievements of Balban as a minister and as a king. (Pp. 316—320)

IX. Discuss two important administrative measure of Muhammad Tughlak. What were the causes of his failure as a king ? (p. 352)

X. Briefly outline *either* (*a*) the rise and fall of the Sharqi kingdom of Jaunpore, (p. 392) *or* (*b*) give a brief account of the career of Malik Kafur (Pp. 333-336), *or* (*c*) give a brief account of the reign of Sikander Lodhi. (p. 381)

1941

I. Draw a map of India to illustrate the extent of the empire of Asoka. and show the sites of his principal rock edicts. (p. 159)

Or

Draw a map of India to illustrate the political geography of the country in 1190 or 1398. (p. 379)

II. Briefly review the state of Aryan Society as revealed in the Vedas, with special reference to the status of the king, the priests, the women, and the noblemen. (p. 36)

III. Give a short account of the life and reign of Chandragupta Maurya. What original sources of information do we possess for his reign? (Pp. 121-127)

IV. Samudragupta was 'one of the ablest and most versatile rulers India has known'. Discuss. (p. 194)

V. Give some account of the Indo-Greek and Indo-Parthian dynasties of India. (P. 172). How did the Greek contact influence Indian Culture? (p. 190)

VI. Show how the Gupta epoch may be regarded as the 'golden age' of Northern India. (p. 206)

VII. Trace the gradual steps by which the Musulmans made themselves masters of Northern India in the thirteenth century. (p. 326)

VIII. Carefully outline the administrative and economic reforms of Ala-ud-Din Khilji. (p. 337)

IX. 'Firuz is well-known in history for his administrative reforms, but he had nothing of the ability, intrepidity, and vigour of Ala-ud-Din Khilji or Mohamed Tughlaq.' Discuss. (p. 369)

X. What do you know of religious and literary movements in India during this period? What was the condition of the subject people under the Delhi Sultans? (p. 386)

XI. Give an account of Vijyanagar at the height of its power. To what did it owe its greatness? What brought about its ultimate fall? (p. 407).